

# **I Have a Call to Proclaim Truth**

(Latest Edition 2024)

Countering Critiques:

54 Well-Reasoned Responses to Social Media Skepticism about  
Shia Islam.

**A Collection of Ahl al-Bayt (as) Advocacy by**

**Syed Abu Abdullah Zaidi**

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The book is well-written and informative. It is a valuable resource for anyone who wants to learn more about the religion of the Ahl al-Bayt (as).

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## Preface

In the name of Allah, the Most Gracious, the Most Merciful.

As the author of "*I Have a Call to Proclaim Truth*" I am honored to present this collection of scholarly responses to the contemporary challenges faced by believers in the digital age. In navigating the vast landscape of online discourse, it has become increasingly crucial to address misconceptions and provide nuanced insights into the essence of Tawheed (monotheism) and the beliefs of the Ahl al-Bayt (as).

In navigating the labyrinthine corridors of theological discourse, it is my fervent hope that this collection serves as a beacon of clarity and erudition for the discerning minds of our generation. May it inspire a spirit of intellectual inquiry and fortify the foundations of faith, empowering readers to confront contemporary challenges with intellectual acumen and spiritual resilience.

May Allah, the Most Merciful, and the Ahlulbayt (as), the luminaries of guidance, accept my humble effort in these discourses, and may this book serve as a means of enlightenment and guidance for all those who seek truth and understanding.

The humblest servant of Ahlulbayt (as)

**Syed Abu Abdullah Zaidi**

## Publisher's Note

In the name of Allah, the Most Gracious, the Most Merciful.

The world at large, and Pakistani society in particular, has become increasingly complex in terms of social dynamics. All sorts of conspiracies, whether against the nation or against Muslim unity, are flourishing within this society. In particular, the enemies of the Ahlul Bayt (a.s.) are leaving no stone unturned in their conspiracies against the Shia school of thought. This war has now moved beyond the confines of mosques and pulpits and is being waged on social media, where the minds of the general public are being misled and the market of hatred is thriving.

The Dar al-Siddiqa (a.s.) Institute in the holy city of Qom is also committed to serving the divine religion and is thus actively engaged in the propagation and promotion of the Ahlul Bayt's (a.s.) school of thought. In line with this commitment, we have compiled the defensive writings of Syed Abu Abdullah Zaidi, a defender of Shiism on social media, on various topics into a book format in order to put an end to this war of division on the internal and external fronts of the Shia school of thought in an intellectual manner. Our aim is to ensure that our youth remain aware of all kinds of internal and external attacks and that they are also capable of defending their religion in a fully intellectual manner.

The institute is deeply grateful to all those who have extended their continuous support, and especially to Syed Abu Abdullah Zaidi, who has granted us the full rights to use his great work in book form.

Finally, we pray to Allah to increase the blessings of those who have contributed in any way to bringing this book to your hands.

Peace be upon you.

Founder and Director

Dar al-Siddiqa (a.s.) Qom al-Muqaddas

15th Sha'ban 1445 AH

I Have a Call to Proclaim Truth

## Foreword

### Attribution

With utmost humility, I present this modest endeavor and insignificant effort to the Center of the Realm of Possibility, the Axis of the Circle of Existence, the Reformer of the World, the Savior of Humanity, His Eminence the Supreme Remnant of Allah, Imam Mahdi (may peace be upon him), and to the true seekers of the ظهور (manifestation) of this Sun of Guardianship, and to the steadfast believers and righteous souls who remain steadfast in faith and good deeds during the occultation of the Imam of our Time (may God hasten his reappearance).

**Syed Abu Abdullah Zaidi**

## Chapter 1:

**Defense of Wilayat-e-Takwini (Divine Authority) by making direct dua to the Infallibles (as) is the essence of Tawheed.**

In the name of Allah, the Most Gracious, the Most Merciful.

Peace be upon you.

Nowadays, there is a lot of confusion on social media platforms from various circles regarding the authority of the Infallibles (peace be upon them), particularly about Imam Ali (as). What's strange is that these individuals not only acknowledge the status of Ali and respect the grand scholars and authorities, they are not even against the established systems of Ijtihad. Yet, for some reason, they are seen as opposing the concept of Wilayat-e-Takwini (Divine Authority). Such Wahhabi ideologies have no connection to the school of thought of Shi'ism, where the authority of Imam Ali (as) and the Infallible Imams is questioned by labeling their beliefs as against monotheism and blasphemous (God forbid).

In reality, the belief in Tawhid (monotheism) of such individuals is weak and needs elevation. In this regard, there are channels on YouTube that, by glorifying every virtue of the Ahlul Bayt (peace be upon them), are undermining the status of the Infallibles (as) and issuing fatwas of blasphemy due to their limited knowledge. However, it is commendable that these YouTube channels are exposing the ignorance of those who propagate extreme and hostile ideas attacking the beliefs of the followers of the Imams, which is indeed a necessary task.

Yet, due to their limited knowledge, esteemed scholars like Maulana Syed Ali Raza Rizvi, Maulana Sheikh Kumal Mahdavi, Maulana Asad Ali Shakri and many other distinguished scholars and eulogists whom I personally know and I am familiar with their thoughts and theories are also facing backlash for allegedly promoting extremism. They are being accused of glorifying every verse as an act of extremism, thereby misleading the minds of believers. Similarly, on Facebook, some individuals are also spreading complete Wahhabi ideologies by labeling every virtue of the Ahlul Bayt (as) as extremism and exaggeration, only considering brief virtues of the Infallibles (as) as authentic which could easily fit on a single page, whereas the Messenger of Allah (peace be upon him) has

stated that O Ali, even if the entire earth were to be turned into parchment, trees into pens, and oceans into ink, your virtues could not be fully written.

It is indeed strange how the thinking of such individuals is disconnected from the school of thought of Shi'ism. If I continue this argument further, I believe it will revolve around this issue only. Therefore, now I shall move forward in defense of Wilayat-e-Takwini.

I will make every effort to present complex issues such as Divine Authority or the authorities of the Infallibles (as) in extremely simple and easy-to-understand terms while trying to keep the discussion as concise as possible. First and foremost, I present a brief yet comprehensive introduction to Wilayat-e-Takwini.

### **Introduction to Wilayat-e-Takwini**

Believers, let's take a look at the concept of Wilayat-e-Takwini. Wilayat primarily means proximity and closeness, implying that in a literal sense, one thing is placed next to another in such a way that there is no distance between them. In technical terms, Wilayat refers to such closeness and proximity that involves a particular authority and control over the actions of others. And there are two types of this Wilayat: one is Wilayat-e-Takwini (Divine Authority) and the other is Wilayat-e-Tashri'i (the Legislative Authority).

Takwini, derived from the word "Kawn," meaning "being," and "Alam-e-Takwini" refers to the entire system of creation that has come into existence through the wisdom and command of Allah. In essence, Wilayat-e-Takwini is said to be the authority to control and manage creatures and matters of creation, such as creation, sustaining creations, bringing about changes within them, etc., all of which are within the decree and power of Allah. Therefore, the Lord of the Universe holds the authority of Takwini over all creations.

If I were to simplify the concept of Wilayat-e-Tashri'i, I would say that it refers to the divine laws that every Muslim must adhere to, which were conveyed to us through the noble prophets (peace be upon them). This authority to legislate, command, and decree is attributed to this Wilayat. In essence, Allah's Wilayat-e-Tashri'i means that Allah issues commands for certain actions and prohibits others, and it is obligatory for His creatures to obey. Well, my topic is not Wilayat-e-Tashri'i but rather Wilayat-e-Takwini, which is the very authority whose origin is Allah Himself. He has granted this authority to His close servants, namely the Infallibles (peace be upon them), which is being discussed.

**Is the power of Takwini Control limited only to Allah within the universe?**

The objection often raised is that Wilayat-e-Takwini is exclusive to Allah and not granted to His creation. If it is believed that no one but Allah possesses Wilayat-e-Takwini, considering any creature to have this authority is seen as an attack on monotheism. Such objections are made based on a literal interpretation of the Quran, which is evidence of limited knowledge.

For example, Allah states in the Quran that He is the "Giver of Life," but He does not say that He will not grant the power of giving life to someone else, whereas Prophet Jesus (peace be upon him) was given such power.

The knowledge of the unseen belongs solely to Allah, but Allah did not say that He will not grant this knowledge to anyone; indeed, Allah has granted knowledge of the unseen to the prophets and certain saints. However, those who are informed about the unseen are dependent on Allah for being informed.

Similarly, Wilayat belongs solely to Allah, but it was not stated that He will not grant Wilayat to anyone; rather, He has granted it and those who have been granted Wilayat by Allah are obligated to use it, indicating that they are entirely dependent on Allah for using that authority.

An easy example is that our hands, feet, eyes, ears, and all other parts of our body are owned by Allah, but He has given them permission and command to obey our will. However, as much as Allah has given them permission and command, they obey us to that extent; they cannot disobey us even a bit more because our body is first obedient to Allah and then to us. If it is under our control, in reality, it is obeying Allah. Now if we benefit from this according to the Shariah of the Lord, then we have also obeyed Allah Almighty; otherwise, our body has obeyed Allah but we have disobeyed Him. Therefore, it is through this body that we acquire Wilayat-e-Takwini.

So what does it mean for the Imams (peace be upon them) to have Wilayat-e-Takwini? It means that the Imams have the authority granted by Allah over the affairs of creation and they have the right to exercise control in matters related to creation by the permission and grant of Allah. And for the Imams (peace be upon them) to have Wilayat-e-Tashri'i means that they have the right to legislate and command in all matters of religion and world for all individuals of the community, and no person can disobey their command because their disobedience will essentially be considered disobedience towards God!

Numerous examples can be given, but keeping the writing concise is also a goal here.

So here I will present brief evidence from authentic traditions and views of Shia scholars after all a common believer cannot be more knowledgeable than those jurists who have devoted their entire lives to understanding religion; therefore, these scholars are our source of guidance during the occultation of Imam (may Allah hasten his reappearance). So those friends who claim that it is obligatory for every believer to follow only the grand jurists in jurisprudence but not in beliefs are indeed correct; undoubtedly blind imitation in beliefs is prohibited, but how can it be possible that someone who understands a narration or supplication by reading its Urdu translation understands it more than someone who has spent their entire life studying religion? Certainly, the understanding of jurists surpasses that of ordinary believers in every way, and if they present their views on a matter, it will be more acceptable.

Now let's first present concise evidence from the Noble Quran and traditions regarding Wilayat-e-Takwini before presenting theories of Shia jurists.

### **Defense of Wilayat Takwini in the Holy Quran**

It is instructed in Surah Al-Imran verse 49:

انى قد جئتكم بأية من ربكم انى اخلق لكم من الطين كهىءة الطير فانفخ فيه فيكون طيرا باذن الله وابرىء  
الاكمه والابرص واحى الموتى باذن الله وأنبئكم بما تأكلون وماتدخرون فى بيوتكم ان فى ذلك لآية لكم ان  
كنتم مؤمنين-“(آل عمران ٤٩)

‘I have come to you with a sign from your Lord (that is) I make a statue of a bird in front of you from clay and blow into it and it becomes a bird by the command of Allah. And I heal those born blind and the lepers by the command of Allah and I bring the dead to life by the command of Allah. And I tell you what you eat and what you store in your houses. If you are believers, then there is a sign in it for you.’

Believers should take a close look at this verse. It is clearly pointing towards the takwini (universal) actions in the universe such as creating, giving death, giving life, healing the sick etc. But at the same time, we also see a very clear emphasis on the fact that Hazrat Isa (AS) repeatedly says that I do these works by the permission of Allah, that is, I do it with the power given by Him, not independently. And the repetition of divine permission is done so that no one may consider Hazrat Isa (AS) to be divine.



Now some people here also object that when these chosen beings are not independent in their actions, that is, they perform them by the power of Allah, then this action is not their own, but Allah's?

But this is not correct because there is no objection in this matter that the power to perform the action is from Allah, but the action, in reality, belongs to these beings. And the apparent verse is a clear proof of this that these actions were the actions of Hazrat Isa (AS) himself, but the power to do these works was given by Allah. And Ayatollah Al-Uzma Nasir Makarem Shirazi (may his shadow be long) has also pointed towards this in the footnote of this verse:

فاستعمال افعال مثل وابرى واحيى الموتى وبضمير المتكلم تدل على ان هذه الافعال من عمل الانبياء انفسهم وان القول بان هذه الافعال كانت تقع بسبب دعاءهم فقط هو قول لا يقوم عليه دليل بل ان ظاهر آيات يدل على انهم كانوا يتصرفون بعالم التكوين ويقومون بتلك الافعال - (الامثل في تفسير كتاب الله المنزل، ج ٢ ص ٥٠٧، ٥٠٦)

'The use of actions like 'I heal' and 'I bring the dead to life' with the pronoun of the speaker indicates that these actions are the actions of the prophets themselves and the saying that these takwini actions are only the result of their prayers is a saying that has no proof. Rather, the apparent verses indicate that the prophets used to intervene in the universe and perform these actions themselves.'

- Al-Amthal Fi Tafsir Kitab Allah Al-Manzil, Vol. 2, pp. 506,507

There are more verses as well, such as Hazrat Ibrahim (AS) bringing birds to life, Hazrat Yaqub (AS) regaining his sight, bringing the throne of Bilqis in the blink of an eye, etc., which I am skipping and moving towards the narrations.

Consider the first narration:

عن أبي بصير قال: دخلت على أبي جعفر عليه السلام فقلت له: أنتم ورثة رسول الله صلى الله عليه وآله؟ قال: نعم، قلت: رسول الله صلى الله عليه وآله وارث الأنبياء، علم كما علموا؟ قال لي: نعم، قلت: فأأنتم تقدرون على أن تحيوا الموتى وتبرؤا الأكفم والأبرص؟ قال: نعم بإذن الله (اصول کافی، جلد 1، صفحہ 470، حدیث 3)

Abu Basir narrates that one day I asked Imam Baqir (AS), "Maula, are you the heir of the Prophet?" The Maula said: Yes. I asked: The Prophet of Allah is the heir of all the Prophets and whatever was with the other Prophets was also with him, so whatever the others knew, did the Prophet of Allah also know? Imam Baqir (AS) said: Yes. I asked: Maula, can you bring the dead back to life? Imam

Baqir (AS) said that yes, but with the permission of Allah, we can bring the dead back to life.

- Usul Kafi, Volume 1, Page 470, Hadith 3

Consider the second narration:

فعن جابر الجعفي عن الامام الباقر عليه السلام: قلت يا ابن رسول الله ومن المقصر؟ قال الذين قصرُوا في معرفة الأئمة وعن معرفة ما فرض الله عليهم من امره وروحه. قلت يا سيدي وما معرفة روحه؟ قال ان يعرف كل من خصه الله تعالى بالروح فقد فوض اليه امره يخلق باذنه ويحيي باذنه ويعلم الغير ما في الضمائر ويعلم ما كان وما يكون الى يوم القيامة وذلك ان هذا الروح من امر الله تعالى فمن خصه الله بهذا الروح فهذا كامل غير ناقص يفعل ما يشاء باذن الله يسير من المشرق الى المغرب في لحظة واحدة يعرج به الى السماء وينزل به الى الارض ويفعل ما يشاء واراد قلت يا سيدي اوجدني بيان هذا الروح من كتاب الله قال نعم اقراء هذه الآية وكذلك اوحينا اليك روحاً من امرنا

- الزام الناصب، جلد ١، صفحه ٤٢، الهداية الكبرى صفحه ٤٣١، بحار الانوار، جلد ٢٦، صفحه ١٤-١٥

From Jabir al-Jufi from Imam al-Baqir (AS): I said, O son of the Messenger of Allah, who is negligent? He said: Those who are negligent in recognizing the Imams and in recognizing what Allah has made obligatory for them from His command and His spirit. I said, O my master, what is the recognition of His spirit? He said: To recognize everyone whom Allah has specially endowed with the spirit, He has entrusted His command to him, He creates by His permission and gives life by His permission, and He knows the unseen what is in the hearts and He knows what was and what will be until the Day of Resurrection, and that is because this spirit is from the command of Allah, so whoever Allah has endowed with this spirit, he is perfect, not deficient, he does what he wants by the permission of Allah, he moves from the east to the west in one moment, he ascends with it to the sky and descends with it to the earth and does what he wants and intends. I said, O my master, explain to me this spirit from the Book of Allah. He said, Yes, read this verse 'to you a spirit from Our command. You did not know what the Book was, nor what the faith was, but We made it a light by which We guide whom We will of Our servants. And indeed, you guide me on a straight path.'

- Al-Zam al-Nasib, Volume 1, Page 42
- Al-Hidayah Al-Kubra, Page 431

- Bihar Al-Anwar, Volume 26, Pages 14-15

Consider the third narration:

عن أبي حمزة الثمالي عن علي ابن الحسين عليه السلام قال قلت له الائمة يحيون الموتى ويبرؤون الاكمة والابرص يمشون على الماء؟ قال ما اعطى الله نبيا قط الا وقد اعطاء الله محمدا صل الله عليه وآله وسلم واعطاء ما لم يكن عندهم- قلت وكل ما كان عند رسول الله صلى الله عليه وآله فقد اعطاه امير المؤمنين عليه السلام؟ قال نعم ثم الحسن والحسين عليهما السلام بعد كل امام الى يوم القيامة- بصائر الدرجات

- الكبرى، جلد ٢، صفحه ١٥

Abu Hamza Thumali narrates from Imam Zain al-Abidin (AS): "I asked, 'Do the Imams bring the dead back to life, heal those born blind and the lepers, and walk on water?' The Imam replied, 'Allah has not given any prophet anything that He has not given to Muhammad. Whatever the Messenger of Allah was given, the other prophets did not have. I asked, 'Whatever the Messenger of Allah had, did the Messenger of Allah give it to Amir al-Mu'minin?' He replied, 'Yes, then after Amir al-Mu'minin, he gave it to Imam Hasan and Hussain, and then after them, until the Day of Judgment, every Imam has everything that was with the Messenger of Allah.

- Basair al-Darajat al-Kubra, Volume 2, Page 15

Consider the fourth narration mentioned by the author of Basair al-Darajat on page 212 of the fifth part with a correct chain of narration:

Abdullah bin Bukair says, "I was with Imam Sadiq (AS) when the mention of Prophet Sulaiman (AS) came up, and the knowledge and dominion that was bestowed upon him was discussed. The Imam (AS) said, 'Sulaiman bin Dawood (AS) was given one letter of the Greatest Name (Isme Azam), and your master (Amir al-Mu'minin) about whom Allah has said, "O my Lord, suffice me and him between us as a witness, Allah and he who has the knowledge of the Book," by God, Ali (AS) had the knowledge of the entire Book. I said, 'May I be sacrificed for you, you have spoken the truth.'"

Now, keeping in mind the brevity of the writing and being a follower of the Five (Panjtan), I am presenting the fifth and final narration. Otherwise, there are countless narrations with correct chains of narration in this series, and in the end, I briefly discuss the chain of narration and explain the theories of Shia jurists.

يونس بن ظبيان والمفضل ابن عمر وابى سلمة السراج والحسين بن ثوير بن ابي فاخنة قالو اكنا عند ابي عبد الله فقال ” لنا خزائن الارض ومفاتيحها ولو شئت ان اقول باحدى رجلى اخرجى ما فيك من الذهب لا خرجت ،، قال فقام باحدى رجله فخطها في الارض خطاً فان فجرت الارض ثم قام بيده فاخرج سبيكة ذهب قدر شبر فتنا ولها فقال انظروا فيها حسا حسنا لا تشكوا ثم قال انظروا في الارض فاذا سبائك في الارض كثير بعضها على بعض يتلأل. فقال له بعضنا جعلت فداك اعطيتم كل هذا و شيعتكم محتاجون ؟ فقال ان الله سيجمع لنا و لشيعتنا الدنيا والاخر. يدخلهم جنات النعيم ويدخل عدونا الجحيم

- بصائر الدرجات، جلد ٨، باب ٢، حديث ١

A group of believers says that we were in the service of Imam Sadiq (AS). The Imam (AS) told us that the treasures of the earth and its keys are with us. If I want, I can command my one leg to take out whatever gold is inside you, then my leg, obeying my command, takes out the gold. Then the Imam (AS) raised one of his legs and drew a line on the ground, then the ground split open. The Imam (AS) put his blessed hand into the ground and took out a wide pillow of gold and held it in his hand and said, “Look at it carefully and do not doubt.”

Then he said, “Look into the ground.” When we looked into the ground, we saw a lot of gold pillows inside the ground shining on each other. Some of us said, “Maula, Allah has given you so much and your Shia are still needy.” He said, “Soon Allah will gather the world and the Hereafter for our Shia and will admit the Shia to a paradise full of blessings and will admit our enemies to Hell.”

#### **Brief discussion on the chain of narration:**

This narration is considered reliable in terms of the chain of narration because the author of Basair, Muhammad bin Hasan al-Saffar, is reliable. Ahmad bin Muhammad means either Matu bin Isa or Ibn Khalid al-Barqi, and both are reliable. Umar bin Abdul Aziz is Ibn Abi Bashir, who is known as Zahal, and Agha Khui has called him reliable. He has narrated from al-Humairi. Whose name is Thiqah al-Jalil Abdullah bin Ja'far al-Humairi. He has narrated from Husain bin Thawair bin Abi Fakhta, who is reliable. Reference: Basair al-Darajat, Volume 8, Chapter 2, Hadith 1 These are some narrations on the acquired Wilayat Takwini of the infallible Imams (AS), while Wilayat-e-Tashri'i is also a specialty of the infallible Imams (AS), on which there are countless narrations, which I am not presenting here because the title of the writing here is Wilayat Takwini.

Now I am penning down the theories of some of the great Shia jurists here so that those naive believers who deny the authority of the infallible Imams (AS) by understanding the hadith from just the Urdu translation... can be made to

believe that you do not have more knowledge of hadith and religious understanding than these great scholars and jurists.

So now observe the theories of Shia jurists on Wilayat-e-Takwini.

### **Imam Khomeini's theory on the Wilayat Takwini of the Fourteen Infallibles (as)**

He written in Kashf al-Asrar:

"The meaning of shirk (polytheism) is to seek help from other than Allah with the notion that it is God. Therefore, if a person seeks help from other than Allah with the notion that it is other than Allah, he is not a polytheist at all, whether that other than Allah is alive or dead. Therefore, the one who seeks help in this way, even if he seeks from a stone or a piece of wood, cannot be called a polytheist. However, it is a different matter that such a request would be void, disrespectful, and futile.

When we ask for help, we do so with the intention that Allah has bestowed upon these beings, the spirits of the Prophets and the Imams, the power to alleviate difficulties."

- Kashf al-Asrar, Page 30

### **The theory of Supreme Leader Ayatollah Khamenei on Wilayat Takwini**

Ayatollah Khamenei states at one point in a discussion on Wilayat Faqih,

ولی فقیه، ولایت تکوینی ندارد۔ این امر اختصاص به معصومین دارد

"The Wali Faqih does not have Wilayat Takwini. This matter is specific to Infallibles (as)."

### **The theory of Grand Ayatollah Sayyid Sistani on Wilayat Takwini**

سوال : از معصومین علیهم السلام مستقیماً کمک خواستن جایز است یا اینکه اعتقاد این است که خدا این قدرت را به آنها داده است؟ جواب: از آنجایی که ما معتقدیم ایشان ولی خدا است و به استقلال نمی تواند کاری انجام | دهد با این اعتقاد به هر نحو توسل کردن جایز است۔

#### Question:

Can we directly ask for help from the Infallibles (as), believing that God has given them this power?

#### Answer:

As we believe that they are the Wali of God and cannot do anything independently, it is permissible to seek help in any way with this belief.

Second Fatwa...

ما هو رأيكم الشريف في المقولة التي تقول : أن الأئمة عليهم السلام يخلقون ويرزقون بإذن الله ، فقد أثارت الجدل ؟ الفتوى: الاعتقاد بذلك ليس بواجب ، ولا وجه لإثارة الجدل فيه بعد فرض كونه بإذن الله تعالى.. - وكل إنسان يمكنه أن يخلق ويرزق بإذن الله تعالى ، بل هو أمر واقع ، فكل ما يصنعه الإنسان مخلوق له بإذن الله ، قال الله تعالى في سورة المائدة آية 110 ( وإذا تخلق من الطين كهيئة الطير بإذني ) وكل من ينفق عليه الإنسان ، فهو مرزوق له - حواله : كنز الفتاوى/فتاوى السيد السيستاني - /مسائل متنوعة/مسائل متنوعة 3 -

### Question:

What is your opinion about the statement that the Imams create and distribute sustenance by the permission of Allah? This statement causes a lot of debate and controversy among the believers.

### Fatwa:

It is not obligatory to believe in this statement and there is no reason to stir up unnecessary debate and controversy about this belief after assuming that if the Imams do these things, they do so with the permission and permission of Allah. In fact, it is possible for every human being, not just the Imams, to create and provide sustenance by the permission of Allah. This is a fact that has already been established. So whatever a human being makes is his creation but by the permission of Allah. Allah Almighty says in Surah Al-Ma'idah, verse 110: "And remember the time when you made a figure of a bird out of clay by My permission..." and every person on whom a human being spends and provides for, he is receiving sustenance from the spender, so he is the provider and this is provided (but by the permission of Allah).

- Kanz al-Fatawa / Fatwas of Sayyid Sistani - / Miscellaneous Issues - 3

Note: Ayatollah Sistani is accepting these matters by the permission of the Lord for ordinary people, the case of the Infallibles (as) is something else.

### **The theory of Grand Ayatollah Sheikh Naser Makarem Shirazi on Wilayat Takwini:**

Wilayat Takwini is a topic in which our opponents, especially the bigoted ones, adhere to some apparent verses and deny it. It is regrettable to say that those

who deny Wilayat Takwini have not paid attention to the word (by the permission of Allah) in the mentioned verse; that thing which is the boundary found between monotheism and polytheism. If the attribution of these actions to someone is given without the permission of Allah, then it is polytheism, but if it is by the permission of Allah, as it has come in the noble verse, (then it) is pure monotheism.

If Jesus (AS), by the permission of Allah, is capable of healing an incurable patient, then if someone addresses him and says: (O Messiah! Heal me by the permission of Allah) meaning O Jesus, heal me by the permission of God, then has he done any wrong deed? Can he be accused of polytheism?

According to the verse, such a person neither committed any wrong act nor deviated from the path of monotheism, but those who raised their finger of objection at him have made a mistake in understanding the noble verse and religious knowledge.

The result is that Wilayat Takwini is also possible for other than God; but with the permission of Allah. This work can be done in two ways: First, for example, you say: O Amir al-Mu'minin! Intercede for me in the court of Allah so that my certain desire is fulfilled. Second, you say: Maula Ali! Accept my certain need by the permission of Allah.

- Mabani Tafsir al-Quran, pp. 95-98

### **The theory of Ayatollah Sheikh Hafiz Bashir Hussain Najafi on Wilayat Takwini:**

In response to a question, Ayatollah Sheikh Hafiz Bashir Najafi says:

#### Question:

What is meant by Bab al-Hawa'ij? Also, how do these personalities solve problems? Please explain in detail.

#### Answer:

In the name of Allah! The Lord of the universe has honored some Infallibles (as) and some righteous people with dignity and honor and has given them the ability to fulfill the needs of the believers through intercession with Allah. This is the meaning of Bab al-Hawa'ij and from this it is also clear how they solve problems. And Allah knows best.

### **The theory of Ayatollah Sheikh Jawadi Amuli on the Wilayat Takwini of the Infallibles (as):**

Ayatollah Jawadi Amuli states in his book "Ali Mazhar Asa'i Husnai Ilahi " - 'Ali, the Manifestation of God's Beautiful Names' that "Wali " is one of Allah's active names. Some beings reach a position where they become the manifestation of Allah's Wilayat. Amir al-Mu'minin is the most complete and perfect manifestation of the name "Wali " in the universe and in legislation. The powers of earth and heaven are in his control and possession.

- Ali Mazhar Asma'i Husnai Ilahi - Page 22

### **The theory of Ayatollah Sheikh Fazil Lankarani on the Wilayat Takwini of the Infallibles (as):**

Just as Wilayat Tashri'i is proven for the Infallibles (as), so is Wilayat Takwini. They have the power to give life and death, and to heal and enrich by the permission of Allah, and Allah has given them this power in such a way that His own power and independence are preserved. Believing in this is not tantamount to disbelief, but it is the perfection of monotheism. The believer of this correct belief believes that the circle of divine power is not limited and that God, just as He Himself has the power over life and death, is also capable of giving this power to others. The act of honoring someone with this superiority while preserving God's own superiority is actually His own superiority. Ayatollah Fazil Lankarani further states that it is clearly erroneous to call the belief in Wilayat Takwini shirk, because shirk will occur when there is a claim of unity of rank in essence, action or worship, and we do not hold such a belief about our Imams, and this belief does not turn towards shirk in any way. Because their power is subject to the power of Allah and it does not fall in the width of the power of Allah. Just as the power of a lawyer is in the length (not in the width) of the power of the client. The most surprising thing is about those people who enter into Shi'ism, who believe in Imamate but do not accept the virtues of the Imams on others and believe that the privilege of the Imams is only in the response to prayer and they are not capable of any of the mentioned matters. When Jesus (AS) is able to revive the dead by the permission of Allah, then how can the Imam not be capable of it? It is clearly erroneous to call this belief shirk.

- Al-As'ilah al-I'tiqadiyyah allati 'Ajaba 'Anha Maktab Samahat Ayatollah al-Sheikh Fadhil al-Lankarani



### **The theory of Ayatollah Sheikh Ali Panah Ishtehardi on the Wilayat Takwini of the Infallibles (as):**

Some people who are obsessed with the idea that the Infallibles (as) have legislative authority but not Takwini authority, in my view, this is a false and useless debate and the reason for being obsessed with this illusion is not understanding the reality of prophethood and imamate and being deprived of the correct understanding of God.

- Haqiqat Mu'jizah az Anbiya' va A'imma Ma'sumin, Safheh 44, 43

### **Ayatollah Sayyid Muhammad Husayni Shahrudi in Ajwibat al-Masail al-Aitiqadiyya states:**

Wilayat Takwini is that God has favored the Imams and Prophets with His power in the world and its beings in all kinds of affairs. So they are capable of reviving the dead and healing the sick by the permission of Allah and it is not just that they pray and God accepts it, but this is the dignity of every believer, for the Infallibles (as) it is a power that God has given them. Those who deny the Wilayat Takwini of the Imams are not familiar with the reality of Shi'ism and its principles, nor have they understood the Qur'anic verses and have not been able to understand them fully and accurately.

- Ajwibat al-Masail al-Aitiqadiyya Page 110, Ayatollah Sayyid Muhammad Husayni Shahrudi

### **The theory of Ayatollah Sayyid Mahdi Husayni Marashi on the Wilayat Takwini of the Infallibles (as):**

The issue of Wilayat Takwini is among the agreed-upon issues among us Shi'as and it is a proven thing for the Infallibles (as).

- Ajwibat al-Shubuhah al-Bayrutiyyah, Su'al Number 9

### **The knowledge of Laduni and Wilayat Takwini of Hazrat Fatima Zahra:**

اوسيدة نساء العالمين وسيدة نساء اهل الجنة است، وعدل قرآن مجيد ودر مقامات و درجات ولايت تكويني  
وعلم لدني باساير معصومين عليهم السلام همانند و همطراز است

- کتاب معارف دين جلد دوم، سوال نمبر 22، آيت الله العظمی لطف الله صافی گلپایگانی

Ayatollah Sheikh Lotfollah Safi Golpaygani says that She is the leader of the women of the universe and the leader of the women of Paradise, and she is the

equal and model of the Infallibles (as) in the positions and degrees of Wilayat Takwini and knowledge of Laduni with the justice of the Holy Quran.

- Ma'arif-e Deen Jild Dovvom, Su'al Number 22, Ayatollah al-Uzma Latifullah Safi Golpayegani

### **The theory of Ayatollah Sayyid Muhammad Sadiq Rohani on the Wilayat Takwini of Imam Zaman:**

In response to a question, Ayatollah Sayyid Muhammad Sadiq Rohani says:

#### Question:

What is your opinion about the Wilayat Takwini of the Imams? If it is proven that the Imams have Wilayat Takwini, does this mean that Imam Mahdi, may Allah hasten his reappearance, has control over the apparent affairs of the world without being separate from the Lord of the universe, or does it mean that the Imam is only aware of the apparent matters but cannot interfere and act in these matters?

#### Answer:

In the name of Allah, there is no doubt that the fourteen Infallibles (as), including Imam Mahdi, may Allah hasten his reappearance, have Wilayat Takwini, but how they execute and enforce this Wilayat is known either to Allah or to these beings.

- Information Portal of the Office of His Eminence Ayatollah Rohani

### **The position of Ayatollah Sheikh Lotfollah Safi Golpayegani on Wilayat Takwini:**

Numerous and mutawatir hadiths and narrations that both Sunnis and Shi'as have narrated indicate that the Prophet and the Imams have this Wilayat (Takwini and by the permission of Allah) and their interference in the universe in many places under extraordinary circumstances is one of the established facts of history and denying it is not a rational act because objecting to the granting of this Wilayat (Takwini) by God is a great insolence and against acceptance, which is a reflection of ignorance and ignorance.

- Wilayat Takwini and Wilayat Tashri'i Page 99, Ayatollah Sheikh Lotfollah Safi Golpayegani

### **The theory of Ayatollah Sayyid Abul Qasim al-Khoei on the Wilayat Takwini of the Infallibles (as) over creatures:**

So as it is clear that there is no objection to the Wilayat of the Infallibles (as) over all creatures, as it is clear from the narrations that they are intermediaries in creation and also in existence and they are the cause of creation, because if they were not there, all humans would not have been created. In fact, they have been created through them and their existence is from them and they are the intermediary of grace, rather they have Wilayat Takwini over everything other than the Creator and this Wilayat is in the style of God's Wilayat over creation.

- Misbah al-Fiqaha - Sayyid al-Khoei Volume 3 Page 279

### **The theory of Sheikh Bahai on the Wilayat Takwini of Imam Zaman (ajf):**

Sheikh Bahai in his treatise Qasida Wasilat al-Fawz wa al-Aman fi Madh Sahib al-Zaman says: Imam Zaman (ajf) is the caliph of Allah and the shadow of Allah on every person in the universe. The sciences of the universe are on his side as water is in a canal. Every light of the universe is due to him and he illuminates the universe. They are the generous ones who fulfill the needs of every needy person and even give the power to speak to the mute.

- Risalah Qasideh Waseelat al-Fawz wa al-Amaan fi Madh Sahib al-Zaman

### **The theory of Ayatollah Sheikh Fazil Lankarani on Wilayat Takwini:**

We believe in the Wilayat Takwini of the Infallibles (as), but this Wilayat is with the permission of God. There is no Shia scholar or jurist who would say that we believe in the Wilayat Takwini of the Imams independently (without the permission and will of God). The enemy attributes this inappropriate attribution to the Shi'as out of ignorance, stubbornness, and Shia enmity, but we accept the Wilayat Takwini of the Imams and their knowledge of what was and what will be, but with the permission of God, and this is the middle way. Our infallible Imams have highly recommended choosing this middle way, we should be moderate in belief, and neither exaggerate nor fall short.

- Address by His Eminence Ayatollah Sheikh Fazil Lankarani during a lesson on Kharij Usul Fiqh on 09/07/1993 while discussing the personality of Imam Muhammad Baqir, peace be upon him.

### **Miracles and Wilayat Takwini of the Infallibles (as) with the permission of Allah: A question from Ayatollah Sayyid Muhammad Sadiq Rohani:**

Question:

Is there any narration in which it is stated that any of the Imams has revived the dead?

Answer:

In the name of Allah, there are countless narrations that narrate some actions from the Infallibles (as) that are in accordance with the requirements of their Wilayat Takwini. One of these actions is to revive the dead, but even more important actions have been performed by the Infallibles (as), such as the transformation of a painted lion into a living lion by a single gesture of Imam Raza, peace be upon him. It is narrated that there were pictures of several lions on a curtain. The caliph of the time, who had usurped the position of caliphate from the Ahl al-Bayt (as) and was seated on the throne, had gathered some magicians and wanted the magician to perform some actions with his magic with Imam Ali, peace be upon him, which would humiliate him in the eyes of the people and his status and rank would fall in the eyes of the people. With a single gesture of Imam Raza, the lions painted on the curtain turned into real lions by the permission of Allah, who attacked the magicians and swallowed them in front of everyone, and then again turned into a picture of a lion in the same way. In addition, similar miracles have been manifested from other Infallibles (as). For further study, refer to the book Al-Qatra or its translation.

- Information Portal of the Office of His Eminence Ayatollah Rohani

**Wilayat Takwini of the fourteen Infallibles (as) according to Ayatollah**

**Muhammad Ali Araki:** The Wilayat Takwini of the Infallibles (as) means that Allah Almighty has made them the manifestation of His complete power and has given all matters into their hands in such a way that He has given them power over all things and has given them control over everything in the universe. They do what they want and rule what they want.

- Wilayat Takwini Fourteen Infallibles (as)... Memorial of Ayatollah Araki. Ayatollah Professor Reza Ostadi Pages 405 to 412

Finally, I present the theory of Allama Majlisi on Wilayat Takwini and conclude the obtained discourse.

**The theory of Allama Majlisi on the Wilayat Takwini of the Infallibles (as):**

Ayatollah Shahid Dastgheib Shirazi writes in his book Eighty-two Questions that Allama Majlisi has a discussion in Bihar al-Anwar about Hazrat Amir al-Mu'minin,

the summary of which is: Amir al-Mu'minin was not absent from various places with his original and material body, but was present at all places with his exemplary body. The exemplary body is extremely subtle and is a complete likeness of the material body in shape and form. In the world of Barzakh, the souls also have a connection with this exemplary body and the holders of Wilayat Kuliyah have been given this power by Allah Almighty that they can be present at different places at the same time with the exemplary body and can carry out any action wherever they want.

- Hashtad-o-Dovvom Persesh, Page 86, 87 Ayatollah Shahid Dastghaib Shirazi Jawab Hazir Hai, Page 106, 107.

I am now stopping the explanation of the theories of Shia jurists, otherwise the writing will get longer.

In the end, it is necessary to clarify some things, and that is that some people have this theory about Wilayat Takwini that the infallible Imams either perform supernatural acts through miracles or otherwise they are issued in the form of prayers, the infallible pray and God accepts their prayers.

But the fact is that as it is clear from the verses of the Quran and the narrations that Wilayat Takwini is not a kind of prayer response, but there is a difference between Wilayat Takwini and prayer response, both of them are combined in one point and separated in one point.

Both of them are combined in the point that even in the result of Wilayat Takwini, a supernatural act is manifested and even in the result of prayer, a supernatural act is manifested, but where Wilayat Takwini and prayer are separated from each other, it is that in Wilayat Takwini, the acting being itself is the infallible being but with the permission of God, that is, with the power given by Him, it acts, whereas in the prayer response, the acting being is not infallible, but God acts, the infallible only requests.

Also remember that the Infallibles (as) did not perform Takwini interference in the form of a challenge, nor to prove their position, that is, to show a miracle, nor did they use prayer everywhere, and this is what is called Wilayat Takwini.

Certainly, Wilayat Takwini does not mean that the Infallibles (as) are creating at this time, they are giving sustenance, and they are reviving the dead, they are giving death to the living, etc., but Wilayat Takwini means that God has given His friends the power to perform Takwini interference in the universe and they have

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performed Takwini interferences keeping in view the Takwini interference and expediency, and this belief has been understood from the verses of the Quran, the narrations of the Infallibles (as), and the sayings and theories of the Imami scholars.

The owner of this belief is by no means a holder of polytheistic beliefs, nor is a person who holds such a belief counted among the Mufawwidha and Sheikhiyya, but a person who holds such a belief is a true monotheist who understands the blessings of Tawhid Af'ali.

The humblest servant,

Abu Abdullah

## Chapter 2:

**Is it against the tenet of monotheism (Tawheed) to directly seek from Bab-ul-Hawajj (as)?**

Greetings to the believing men and women. Ever since I have shared the practice of Prince Ali Asghar with childless couples, there has been a flurry of baseless accusations of infidelity and polytheism circulated by believers in a fragile monotheism through comments and messages.

This is why it is important now to write briefly about "Bab-ul-Hawajj" to invite such individuals to contemplate and nourish their understanding of monotheism with the knowledge of the Ahlul Bayt, thereby rejuvenating their faith and directing their thoughts towards true monotheism.

Those brothers who have reservations about asking others besides God for offspring or sustenance, I urge you to read my article on 'Wilayat-e-Takwini' (Page 01) so that any doubts that belittle the stature of the Infallibles may be addressed.

Firstly, let us clarify what 'Bab-ul-Hawajj' means. It is essentially a combination of two Arabic words – 'Bab' meaning "door" or "gateway" and 'Hawajj', the plural of 'hajjat' which means "needs or desires." Therefore, 'Bab-ul-Hawajj' translates to "The Door of Needs" or "The Threshold to Fulfillment of Desires".

This title is attributed to those saints who fulfill people's needs. Notably, being known by a certain title does not mean it is exclusively for them; all Infallibles and their progeny, due to their piety and servitude, hold a special place in God's court and are thus 'Bab-ul-Hawajj'. However, this title became famous in the family of Ahlul Bayt for three individuals: Hazrat Abalfazl al-Abbas, Prince Ali Asghar, and our seventh Imam, Hazrat Musa al-Kadhim.

Consequently, 'Bab-ul-Hawajj', the provider of needs and the pathway to fulfilling necessities, is one of the names used by the Shia of Ali for those through whom they seek intercession. While I have not found the term 'Bab-ul-Hawajj' in the sayings of the Infallibles, it is a well-recognized title among Shia for those saints from whom blessings are derived and is used in seeking intercession, a fact acknowledged by many Shia scholars and also evident in Sunni literature.

For example, the Sunni Imam of Qurṁānī mentions Imam Kadhim in his book 'Akhbar al-Dawāl': "He is the exalted Imam, the unique, the argument of God,

one who spends his nights in prayers and his days in fasting. Known for his immense forbearance, he is named 'Kadhim'. In Iraq, he was known as the 'Bab-ul-Hawajj' because anyone who sought his intercession for a need was never disappointed."

Another instance is Imam Ibn Hajar Haytami who states: "Due to his great patience and forgiveness, he was named 'Kadhim' and amongst Iraqis, he was recognized as the 'gateway for God in fulfilling needs'."

The Shia also share a similar reverence; as narrated by Allamah Majlisi in 'Bihar ul-Anwar', Imam Kadhim's resting place in Baghdad became a site of fulfilling needs, thus known as 'Bab-ul-Hawajj'. Likewise, written by Sayyid Bahr ul-Ulum and Sayyid Mohammad Taqi Modarresi, where these titles are attributed due to the fulfillment of needs through their intercession.

I shall not elaborate here on whether it's just the fourteen Infallibles or other pious personalities known as 'Bab-ul-Hawajj', who can be directly approached. Direct appeal for help is indeed a form of intercession that ultimately leads to God. Asking them for help is not contrary to monotheism because it implies not that they independently fulfill needs, but rather they act under God's permission and supervision.

They are a means to reach God, appointed by Him to address people's necessities. Just as a government official delegates authority to address and resolve public issues, similarly, appealing to these holy figures is in effect an appeal to God Himself—a manifestation of pure monotheism since they are empowered by God's granted capabilities.

For further insight, readers may refer to my writings on 'Wilayat-e-Takwini' or engage with scholarly Muslim discourse on the subject of intercession. The Quran supports this notion through verses that speak of intercession with Divine permission.

For example, Surah Al-Baqarah verse 255 states, "Who is he that can intercede with Him except with His permission?" and Surah Al-Anbiya verse 28 implies, "They cannot intercede except for him with whom He is pleased."

These verses clarify that there are sanctified individuals whose intercession is accepted by God.



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I conclude this brief subject by presenting a Fatwa from Ayatollah Sistani, which shows the view of the most knowledgeable in the secrets of monotheism and the knowledge of Ahlul Bayt regarding direct appeal for help.

Question: "Is it permissible to directly seek help from the Infallibles, believing that God has bestowed upon them this capability?"

Answer: "Since we believe that they are God's allies and can do nothing independently, seeking their intercession in any way is permissible based on that belief."

I hope this concise article explains the legitimacy of directly seeking from Bab-ul-Hawajj.

The humblest servant,

Abu Abdullah

## Chapter 3:

**The historical operation of Tawheed (monotheism) of Ahlus Sunnah**

Peace be upon the believers, both men and women.

After quite some time, I sit down to write because ever since believers' questions started coming through WhatsApp, there hasn't been enough opportunity to systematically compose a response on any other topic for your service. Now, consider this either as a complaint or my apology.

No, today the pen must move because ever since social media became active, the best defense of the Ahl al-Bayt (as) school has been ongoing from the Shia side. And all the wicked individuals of the community continue to unveil themselves shamelessly. During the days of mourning and then the Fatimiyya days, I noted that when enemies have nothing left to attack the Ahl al-Bayt (as) with, they turn their arguments toward Tawhid (monotheism) and, since there hasn't been enough impactful work done in Urdu to show the common people the mirror of their own books, they attack us Shia by spewing out fatwas of disbelief and polytheism. Now, it's time to respond to all of them."

This powerful message emphasizes the importance of defending the Ahl al-Bayt (as) and standing firm in the face of those who distort the truth. May the believers find strength in their faith and knowledge.

"Undoubtedly, no lengthy sermons will sway them. Instead, these so-called Muslims, especially those who parade themselves as scholars, raise the slogan:

'Before you die, O Muslims, ponder this: The fathers have their God, and the books have their God.'

Now, they themselves demonstrate their 'bookish' God from their own scriptures to prove to us Shia Muslims that they are true believers. They claim to worship a formless deity, unlike us who supposedly worship a physical body. But what does their own literature reveal?

**God, the Real Face:**

He has a mouth, a tongue, and a real sense of humor. He laughs, gets sad, and grows weary. He is cunning and crafty. He uses both right and left hands, although some groups believe He only uses the left hand.

And behold the audacity of the great and mighty God! They describe Him with attributes in such a way that He is one-sided, yet has countless eyes. According to some, He has only one eye, while others believe He has many.

He walks, He comes, and He truly runs. He descends from above and ascends from below. He sits on the throne, and eventually, He will grace the Hereafter. And because He has two feet, they believe He needs a chair to rest His feet upon.

According to certain texts, He has only one foot, and He casts it into hell, but the fire is incapable of burning it. Similarly, just as the angels of punishment are immune to the flames, so is He. He possesses limbs and organs like hands, numerous fingers, a palm, and an arm. According to their books, God is both stationary and mobile, descending and ascending. If He wishes, He can sit on a mosquito's back, and indeed, He descends from the throne to the sky.

God, the Great and Supreme, is blasphemed with titles of attributes. Some describe Him as one-sided, while others claim He has numerous eyes. To some, He has only one eye. He walks, He comes, He truly runs, descending from above and ascending from below. He graces the throne, and since He has two feet, they believe He requires a chair to rest them.

In some texts, He has only one foot, casting it into hell, yet the fire cannot consume it. Similarly, just as the angels of punishment remain unharmed by the flames, so does He. He possesses limbs and organs—hands, countless fingers, a palm, and an arm. According to their books, God is both stationary and mobile, descending and ascending. If He desires, He can sit on a mosquito's back, and indeed, He descends from the throne to the sky.

In summary, these self-proclaimed followers of the Sunni sect do not worship Allah; instead, they worship a body that does not even exist. Despite this, they accuse us Shia, true monotheists, of being polytheists and idolaters."

May the truth prevail, and may believers seek knowledge and understanding.

### **The 'bookish' monotheists' futile operation!**

In the name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah, the Lord of all worlds. May Allah's blessings be upon the leader of creation, Muhammad, the Messenger of the Message, and upon his family, the guided Imams.

O Allah, send blessings upon Fatimah, her father, her husband, her sons, and the hidden secret within her—peace be upon you, O the great sanctuary of Allah, Fatimah al-Zahra (peace be upon her).

First and foremost, let's begin with the book of Isma'il Bukhari, which is the most authentic book after the Quran.

“Abdullah bin Muhammad narrated to us, Abdul Razzaq narrated to us, Ma'mar informed us, from Hammam, from Abu Huraira (may Allah be pleased with him), who said: The Prophet (peace be upon him) said, 'Jannah (Paradise) and Jahannam (Hell) had a dispute. Jahannam said, 'I am reserved for the arrogant and the tyrants.' Jannah said, 'Why should I not be filled with the weak and the downtrodden?' Allah, the Most Blessed and Exalted, said to Jannah, 'You are My mercy; I will show mercy through you to whomever I will.' And He said to Jahannam, 'You are My punishment; I will punish whomever I will through you.' Each of them will be filled. As for Jahannam, it will not be filled until a man places his foot in it, and it will say, 'Enough, enough!' Then it will be filled, and parts of it will overlap with other parts. Allah, the Mighty and Majestic, does not wrong any of His creatures. As for Jannah, Allah, the Mighty and Majestic, will create a creation for it.”

- Sahih al-Bukhari, Kitab Tafsir al-Qur'an, Bab 1: Hadith Number: 4850

Certainly! The Hadith you mentioned is also recorded by Imam Bukhari.

- Sahih al-Bukhari, Kitab al-Tawhid, Bab 25: Hadith Number: 7449

The same or similar hadiths are also found in Sahih Muslim and Musnad Ahmad ibn Hanbal.

In another lengthy Hadith in Bukhari, please note the following words.

It is narrated that Allah, the Almighty, will appear before them in a form other than the one in which they first saw Him, and He will say, 'I am your Lord!' They will reply, 'You are indeed our Lord.' On that day, no one will speak except the prophets. Then it will be asked, 'Do you know of any sign by which you can recognize Him?' They will answer, 'The shin.' Then Allah will reveal His shin, and every believer will prostrate to Him.

- Sahih al-Bukhari, Book of Tawhid, Chapter 24: Hadith Number: 7439

Observe the foot and the shin of the deity of the alleged monotheistic group of Ahl al-Sunnah; now also observe His hand:

Narrated Abu Huraira: The Messenger of Allah, peace be upon him, said, 'Allah's hand is full, spending generously night and day. Do you see what He has spent since He created the heavens and the earth? Indeed, that has not decreased what is in His hand. He said: His throne is upon the water, and in His other hand is the balance, raising and lowering...

- Sahih al-Bukhari, Book of Tafsir of the Quran, Chapter 19: Hadith Number: 7411

This same hadith is also found in the Book of Tafsir, Chapter 2 of Sahih al-Bukhari, with Hadith Number 4684, and it is also present with an authentic chain in Sahih Muslim, Mishkat al-Masabih, Jami' at-Tirmidhi, Sunan Ibn Majah, and Sahifah Hammam ibn Munabbih. As a quick reference, here is the citation from Sahih Muslim:

- Sahih Muslim, Book of Zakat, Chapter 11, Hadith Number: 2308

Now that the hands of their God have been established, let us observe how these hands extend for a handshake and also the killing of Fatimah Zahra (may Allah be pleased with her), meaning the handshake of Allah with Umar ibn al-Khattab (may Allah be pleased with him).

Narrated Abdullah ibn Is'haaq, Ibn al-Khurasani al-'Adil, from Baghdad, told us, narrated Salamah ibn al-Fadl, from Da'ud ibn 'Ata' al-Madini, from Saalih ibn Kaissan, from Ibn Shihab, from Sa'id ibn al-Musayyab, from Abu bin Ka'b, who said: The Messenger of Allah (peace be upon him) said: "The first to be hugged by the Truth on the Day of Judgment will be Umar, and the first to be greeted by the Truth on the Day of Judgment will be Umar, and the first whose hand will be taken by the Truth, he will be led to Paradise." Abu bin Ka'b said: "I heard the Prophet (peace be upon him) say: 'The first to be hugged by the Truth on the Day of Resurrection will be Umar, and the first to be greeted by the Truth on the Day of Resurrection will be Umar, and the first whose hand will be taken by Him, he will be led to Paradise.'"

- Sunan Ibn Majah, Chapter on the Virtues of the Companions of the Prophet (peace be upon him), 13. Chapter: The Virtues of Umar, Hadith Number: 104.

"Look at this! You respected individuals are fixated only on shaking hands with Allah through Umar, but wait, let me further demonstrate to you the virtues of the killer of Fatimah Zahra (may Allah be pleased with her), that is, to shake hands with Umar ibn al-Khattab (may Allah be pleased with him) and to be led into Paradise by holding his hand."

Narrated Abdullah ibn Ishaq, from Ibn al-Khuraasaan al-'Adl in Baghdad, who said: Muhammad ibn Ishaq narrated to us, from Abdur-Rahman ibn al-Harith ibn Abdullah ibn 'Ayyaash ibn Abi Raabiah, from Abdullah ibn Abi Salamah, that Abdullah ibn 'Umar ibn al-Khattab sent a message to Abdullah ibn 'Abbas, asking him: "Has Muhammad (peace be upon him) seen his Lord?" Ibn Abbas replied, "Yes," so Abdullah ibn 'Umar, the one sent the message, asked him, "How did he see Him?" Ibn Abbas replied, "He saw Him in a lush green garden, beneath it a golden throne, upon a golden chair carried by four angels; one in the form of a man, another in the form of a bull, another in the form of an eagle, and another in the form of a lion." (May Allah be pleased with them).

- Book of Tawheed and the Establishment of the Attributes of the Lord, Ibn Khuzaymah, Volume: 2, Page: 483, Hadith: 48.

"These are the adherents of the Sunni doctrine, who have been deluded into accepting such non-Tawheed Hadiths, which undermine the doctrine of Tawheed further. Now, let's briefly discuss the status of the so-called Imam Khuzaima among the Ahl as-Sunnah scholars, so that the intellectual standard of other Ahl as-Sunnah scholars becomes apparent to you all."

Imam Shams al-Din Zahabi, remembers Ibn Hazim with these titles: "The Preserver, the Authority, the Jurist, the Leader of Leaders."

- Tadhkirat al-Huffaz, Volume 2, Pages 261/262.

Imam Ibn Hibban states: "I have not seen anyone on the face of the earth except Imam Ibn Khuzaymah who possesses such mastery in the science of Hadith that he memorizes the Hadith with all its words and additional material as if all the books of Hadith are laid open before him."

- Tadhkirat al-Huffaz, Volume 2, Pages 261/262.

Imam Darqutni said: "Ibn Khuzaymah was an expert and unparalleled scholar."

- Tadhkirat al-Huffaz, Volume 2, Page 266.

The concise expression states that for the Ahl-e-Sunnah, there exists an Imam who is not only a guardian of evidence, a jurist, and a leading authority in Islamic jurisprudence, but also surpasses all other leaders of the Ahl-e-Sunnah, thereby being regarded as the Imam of Imams. Should such an Imam expound on monotheism in his written work in a manner that proves the corporeality of God, what then remains to be debated?

If anyone still fails to accept this hadith, further references are provided as a delightful treat for our polytheist brethren to relish. This hadith has also been narrated by Imam al-Bayhaqi.

- Kitab al-Asma' wa al-Sifat - al-Bayhaqi, Volume: (2) - Page Number: (361) - Hadith Number: 934, Publisher: Maktaba al-Sawadi, Saudi Arabia, First Edition, 1413 AH - 1993 CE.

Jalal al-Din al-Suyuti mentioned in his Tafsir...

- Kitab al-Durr al-Manthur fi Tafsir al-Ma'thur, Volume: (7) - Page Number: (648) - Hadith Number: 6, Publisher: Dar al-Fikr, Beirut.

Shams al-Din al-Dhahabi stated in his Mizan...

- Kitab Mizan al-I'tidal - Shams al-Din al-Dhahabi, Volume: (3) - Page Number: (473) Editor: Ali Muhammad al-Bajawi, Publisher: Dar al-Ma'arifah lil-Tiba'ah wa al-Nashr, Beirut, Lebanon, First Edition, 1382 AH - 1963 CE.

Ibn al-Jawzi mentioned in his Al-'Ilal...

- Kitab al-'Ilal al-Mutanahiya fi al-Ahadith al-Wahiyah, Volume: (1) - Page Number: (24) - Hadith Number: 19 Editor: Irshad al-Haqq al-Athari, Publisher: Idarat al-'Ulum al-Athariyyah, Faisalabad, Pakistan, Second Edition, 1401 AH - 1981 CE.

Imam Ibn Ahmad mentioned in his al-Sunnah...

- Kitab al-Sunnah li-Abdullah ibn Ahmad, Volume: (1) - Page Number: (175) - Hadith Number: 217 Editor: Dr. Muhammad bin Sa'id bin Salim al-Qahtani, Publisher: Dar Ibn al-Qayyim, Dammam, First Edition, 1406 AH - 1986 CE.

At present, these references should suffice. Let us proceed further.

Upon studying the works of scholars of the Ahl-e-Sunnah, one finds that their views on monotheism often lead individuals to be excluded from the Muslim community. Consider Ibn Hajar al-Asqalani's mention in his book Lisan al-Mizan regarding his Imam Ibn Hazm, the same Ibn Hazm whom scholars of the Ahl-e-Sunnah claim that without his two books al-Muhalla and al-Ihkam fi Usul al-Ahkam, one would not truly understand the methodology of the Ahl-e-Sunnah. Now, observe the monotheistic belief of this Imam:

"Ibn Hazm mentioned that he believed God to be corporeal, asserting that his Lord is in the form of a human, flesh and blood, who experiences joy, sorrow, illness, and awakening."

- Kitab Lisan al-Mizan - Ibn Hajar al-Asqalani, Volume: (7) - Page Number: (63) - Number: 591 Editor: Da'irat al-Ma'arif al-Nizamiyyah, India, Publisher: Mu'assasat al-A'lamay lil-Matbuat, Beirut, Lebanon, Second Edition, 1390 AH - 1971 CE.

Let us now turn once again to their illustrious scholars and explore how they elaborate on monotheism in their writings.

Imam Ahmad ibn Hanbal narrates a tradition in his Musnad:

Abu 'Amir reported to us, from Zuhayr ibn Muhammad, from Yazid ibn Yazid (meaning Ibn Jabir), from Khalid ibn al-Lajlaj, from Abd al-Rahman ibn A'ish, from some of the companions of the Prophet, peace be upon him, that the Messenger of Allah, peace be upon him, went out to them one morning, his demeanor pleasant, his face shining. We said, "O Prophet of Allah, we see you in good spirits, with a bright countenance." He said, "What would prevent me? My Lord, the Mighty and Majestic, came to me last night in the most beautiful form, and said, 'O Muhammad.' I said, 'At Your service, my Lord and for Your pleasure.' He said, 'What is the dispute among the highest angels?' I said, 'I do not know, my Lord.' He said, 'That happened two or three times.' He then placed His palms between my shoulders, and I felt their coolness between my chest until it revealed to me what is in the heavens and the earth. Then He recited this verse: 'And thus We showed Abraham the realm of the heavens and the earth, that he would be among the certain.' Then He said, 'O Muhammad, what is the dispute among the highest angels?' I said, 'In expiation for sins.' He said, 'What are the expiations?' I said, 'Walking to congregational prayers, sitting in the mosque after prayers, completing the ablution in adverse conditions.' He said, 'Whoever



does that will live a good life and die a good death, and will be as free from sins as the day his mother gave birth to him."

- Musnad Ahmad, Volume: (27) - Page Number: (171) - Hadith Number: 16621, Editors: Shu'ayb al-Arna'ut, Adil Murshid, et al., Supervisor: Dr. Abdullah bin Abdul Mohsen al-Turki, Publisher: Mu'assasat al-Risalah, First Edition, 1421 AH - 2001 CE.

Imam al-Haithami also narrates this tradition, and at the end, he writes, "This is a good, rare hadith from this perspective." He further states, "And in this chapter, from Mu'adh ibn Jabal and Abd al-Rahman ibn A'ish, from the Prophet, peace be upon him, and this hadith has been narrated from Mu'adh ibn Jabal, from the Prophet, peace be upon him, in full length."

Abdullah ibn Abbas, may Allah be pleased with him, said that the Prophet, peace be upon him, said: "My Lord came to me in the best form and said, 'O Muhammad,' I said, 'At Your service, my Lord and for Your pleasure.' He said, 'What is the dispute among the highest angels?' I said, 'O Lord! I do not know,' and my Lord placed His hand between my shoulders, and I felt its coolness between my chest, and I knew what was between the east and the west. He then said, 'O Muhammad,' I said, 'At Your service, my Lord and for Your pleasure.' He said, 'What is the dispute among the highest angels?' I said, 'In ranks, expiations, walking to congregational prayers, sitting in the mosque after prayers, completing the ablution in adverse conditions, and waiting for prayers after prayers.' He said, 'Whoever does that will live a good life and die a good death, and will be as free from sins as the day his mother gave birth to him.'"

This hadith has been graded as authentic by Imam al-Tirmidhi.

- Source: Tuhfat al-Ashraf, Hadith: 5787 (Authentic).

Sheikh Al-Albani remarked: "Authentic - See what precedes it (3233)."

(Reference: Sunan at-Tirmidhi, Book of Tafsir of the Quran by the Messenger of Allah, Chapter 39, from Surah Sad, Hadith number: 3234)

The abbreviation is appended; otherwise, this hadith is cited from all the books. Listed below are the references:

1. "Al-Illal al-Mutanahiya fi al-Ahadith al-Wahia" by Ibn al-Jawzi.
2. "Al-Jami' li 'Ulum al-Imam Ahmad - Al-Aqeedah" by Ahmad ibn Hanbal.

3. "Ru'yat Allah" by Ad-Darqutni.
4. "Jami' al-Masanid" by Ibn al-Jawzi.
5. "Ad-Durr al-Manthur fi at-Tafsir bi al-Ma'thur" by Al-Jalalayn as-Suyuti.
6. "Musnad al-Bazzar = Al-Bahr al-Zakhkhar" by Abu Bakr al-Bazzar.
7. "Musnad Abi Ya'la - Edited by Husayn Assad" by Abu Ya'la al-Mawsili.

These references are sufficient for now for this remarkable and unusual hadith; otherwise, it is mentioned in more than 46 books.

Now, let's consider the narrations regarding seeing Allah in the Hereafter:

Narrated by Abdullah bin Abdullah, narrated by Husayn al-Ja'fi, from Zaidah, narrated by Biyan bin Bashir, from Qais bin Abi Hazim, narrated by Jarir, who said: "The Messenger of Allah, peace be upon him, came to us on the night of the full moon and said: 'Indeed, you will see your Lord on the Day of Resurrection as you see this (moon), you will not be harmed by seeing Him.' Jarir (may Allah be pleased with him) described that the Messenger of Allah, peace be upon him, came to us on the fourteenth night and said: 'You will see your Lord on the Day of Resurrection as you see this (moon). There will be no difficulty in seeing Him. You will see Him openly, without difficulty, without hardship.'"

- Sahih al-Bukhari, Book of Monotheism, Chapter 24, Hadith number: 554

This narration is mentioned six times in Sahih al-Bukhari at different places and is found in approximately 15 sources among the Ahl as-Sunnah, including Sahih Muslim, Jami' at-Tirmidhi, Sunan Abi Dawud, Sunan Ibn Majah, Musnad al-Humaydi, Ad-Durr al-Manthur, Sunan ad-Darimi, and others, which are not cited here for brevity's sake.

Now, let's consider the descent of Allah:

Consider this hadith from Ad-Darimi, in which it describes Allah descending like a protagonist in movies, may Allah protect us from such analogies.

Narrated by Muhammad ibn al-Fadl, narrated by As-Sa'q ibn Hazn, from Ali ibn al-Hakam, from Uthman ibn Umayr, from Abu Wa'il, from Ibn Mas'ud, from the Prophet (peace be upon him) who said: "It was asked, 'What is the Praised Station?' He said, 'That is the Day when Allah the Exalted will descend to His Throne, and it will creak like a new saddle under pressure. It will be as spacious

as the distance between the heavens and the earth, and you will be brought barefoot, naked, and uncircumcised. The first to be clothed will be Ibrahim, and Allah the Exalted will say: 'Clothe My Khalil (friend).' Then two white garments from the garments of Paradise will be brought, and he will be clothed in them. Then I will stand on the right side of Allah, in a station where the first and the last will envy me.'"

- Musnad ad-Darimi, Book of Ar-Ruqaq, Chapter: The Matter of the Hour and the Descent of the Lord Almighty, Volume: 3, Page: 1845, Hadith Number: 2842, Edited by Husayn Salim Assad ad-Darani [d. 1443 H], Publisher: Dar al-Maghni li-Nashr wa at-Tawzi', Kingdom of Saudi Arabia, First Edition, 1412 H - 2000 CE.

Consider also this hadith qudsi:

Narrated by Al-Hakam ibn Nafi', narrated by Shu'ayb, from Az-Zuhri, who said: I heard Abu Salamah ibn Abdur-Rahman saying: I heard Abu Huraira saying: I heard the Messenger of Allah (peace be upon him) saying: "Allah will grasp the earth and roll up the heavens in His Right Hand, then He will say: 'I am the King, where are the kings of the earth?'"

The chain of transmission for this hadith is sahih (authentic) and muttafaqun alayh (agreed upon).

- Sahih al-Bukhari 4812, Sahih Muslim 2787, Sunan Abi Dawud 5850

Sheikh Husayn Salim Assad ad-Darani commented: Its chain of transmission is sahih.

- Musnad ad-Darimi, Book of Ar-Ruqaq, Chapter: The Matter of the Hour and the Descent of the Lord Almighty, Volume: 3, Page: 1844, Hadith Number: 2841, Edited by Husayn Salim Assad ad-Darani [d. 1443 H], Publisher: Dar al-Maghni li-Nashr wa at-Tawzi', Kingdom of Saudi Arabia, First Edition, 1412 H - 2000 CE.

There are 21 more references to their Lord's Throne creaking under its weight, which are not cited here.

Now, let's consider the matter of Allah resting on His Throne:

Narrated by Muhammad ibn Mansur at-Tusi, narrated by Husayn ibn Muhammad, from Abu Ma'shar, from Muhammad ibn Qais who said: "A man

came to Ka'b and said: 'O Ka'b! Where is our Lord?' The people said to him: 'Be quiet! Do you ask about this?' Ka'b said: 'Leave him.' He said: 'If He is knowledgeable, He increases. If He is ignorant, He learns. I asked, 'Where is our Lord?' He is reclining on the Great Throne, with one leg on top of the other.'"

This narration is found in Ibn Abi Shaybah's book, under the section on the Throne.

- Ibn Abi Shaybah - Kitab al-'Arsh - Page 78

There are also 18 more references to Allah's Throne and Him resting on it, which are not cited here.

- Al-Tabari - Tafsir Al-Tabari - Exegesis of Surah Ash-Shura - Commentary on the Interpretation of His saying, Exalted is He: "To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great" - Part: (21) - Page Number: (501).

Within the same context, there are approximately 6 more references being cited, for which only the citation is presented without the text.

1. Abu Ya'la Al-Farra' - Invalidation of Interpretations of Attribute Narratives - Part: (1) - Page Numbers: (188 / 189 / 190) - Number: (182).
2. Abu Bakr ibn Abi Asim Al-Khallaal - The Tradition - Part: (1) - Page Numbers: (248 / 249) - Number: (568) - Islamic Office Press / Beirut - Year 1400 AH - 1980 AD Edition: 1st.
3. Ibn Uthaymeen - Explanation of "Fath Rabb Al-Bariyya" with a summary of "Al-Hamawiya" - Page Number: (15) - Translated from his official website.
4. As-Sabki - The Sharp Sword in Refuting Ibn Zafir - Margin of the Page: (200).
5. Al-Haythami - The Compilation of Additions and Sources of Benefits - Book of Manners - Chapter on Someone Lying Down and Placing One of His Legs over the Other - Part: (19) - Page Number: (13).
6. Al-Tabarani - Al-Mu'jam Al-Kabir - Chapter on "Qaf" - From his name Qatadah - Qatadah ibn Al-Nu'man Al-Ansari - What is attributed to

Qatadah ibn Al-Nu'man - 'Ubayd ibn Haneen narrating from Qatadah ibn Al-Nu'man - Part: (19) - Page Number: (13).

Let's proceed further swiftly. I had embarked on writing, and the entire book is being composed.

Now, let's see, where would their God reside when there was nothing? ... Please note.

Narrated to us Ahmad ibn Munayy', narrated to us Yazid ibn Harun, informed us Hammad ibn Salamah, from Yala ibn 'Ata', from Waki' ibn Hadas, from his uncle Abu Ruzayn, who said: I asked, "O Messenger of Allah, where was our Lord before He created His creation?" He said, "He was in the clouds, with air below Him and air above Him, and He created His throne upon the water." And this is a sound narration.

Abu Ruzayn says, "I asked the Messenger of Allah, peace be upon him, 'Where was Allah before creating His creation?' He replied, 'He was in the clouds. There was neither anything beneath Him nor anything above Him. He created His throne upon water.' And Imam Tirmidhi says: "This is a sound hadith."

- Sunan At-Tirmidhi, Book of Tafsir of the Quran by the Messenger of Allah, 12. Chapter on Surah Hud, Hadith Number: 3109.

Under this title, there are 8 more references, for which only the citations are provided (no text or translation).

1. Musnad Ahmad - First Musnad of Al-Madinah (as) - Hadith of Abu Ruzayn Al-'Uqayli regarding Luqayt ibn 'Amir Al-Manfouqi (as), Hadith 15767.
2. Sunan Ibn Majah - Book of Introduction - Chapter on What the Jahmiyyah Denied, Hadith 182.
3. Ibn Abi 'Aasim - As-Sunnah - Chapter: (He was in the clouds), Hadith 497.
4. Al-Tabarani - Al-Mu'jam Al-Kabir - Chapter on Peace, Hadith 15195.
5. Ibn Abi Shaybah - The Throne and What is Narrated about it - Book of the Throne, Hadith 7.
6. Abu Ash-Shaykh Al-Isbahani - Al-'Athamah - Chapter on the Command, Hadith 83.

7. Al-Bayhaqi - Names and Attributes - Chapter on What is Mentioned in the Saying of Allah, Exalted is He: "The Most Merciful [who is] above the Throne established", Hadith 833.
8. Al-Tabari - Comprehensive Exegesis - Commentary on the Surah... Hadith 16500.

Now, let's observe the walking, moving, and laughing of their God when there was nothing. Please note.

Narrated to us Ubaydullah ibn Sa'id, and Ishaq ibn Mansur, both of them said... Whom do you look at?" They would say, "We look at our Lord." He would say, "I am your Lord." They would say, "Until we see You." He would manifest Himself to them, smiling. He would then go away, and they would follow Him...

(The Hadith is lengthy, so I'm presenting the portion that supports our argument.)

...Then, the second community will come after that, and our Lord will come to them and ask: "Whom are you looking at?" (Meaning, addressing the community of Muhammad, peace be upon him, and guiding them.) They will say: "We are looking at our Lord" (meaning, awaiting Him). The Lord will say: "I am your Master." They will say: "We see You." Then, the Lord will show Himself to them smiling and will walk with them...

- Sahih Muslim, Book of Faith, 84. Chapter: The Lowest Position of the People of Paradise in It, Hadith Number: 469.

Now, in this series, there are 15 more narrations, for which I am presenting only the references to avoid further elongation of the text.

1. Sahih Al-Bukhari - Chapters of the Description of the Prayer - Chapter: The Excellence of Prostration, Hadith 773.
2. Sahih Muslim - Book of Faith - Chapter on Knowing the Way of Vision, Hadith 182.
3. Sahih Muslim - Book of Governance - Chapter on Explaining Two Men, One Killing the Other, Both Entering Paradise, Hadith 1890.
4. Musnad Ahmad - From the Musnad of Banu Hashim - The Beginning of the Musnad of 'Abdullah ibn 'Abbas (as), Hadith 3049.

5. Musnad Ahmad - Remaining Musnad of the Abundant - Musnad of Abu Huraira (as), Hadith 7660.
6. Musnad Ahmad - Remaining Musnad of the Abundant - Musnad of Abu Sa'id Al-Khudri (as), Hadith 11352.
7. Musnad Ahmad - From the Musnad of the Tribes - From the Hadith of Asma' bint Yazid (as), Hadith 27034.
8. Sunan An-Nasa'i - Book of Jihad - Explanation thereof, Hadith 3166.
9. Sunan Ibn Majah - Book of Introduction - Chapter on What the Jahmiyyah Denied, Hadith 200.
10. Muwatta Malik - Book of Jihad - Chapter on the Martyrs in the Way of Allah, Hadith 1000.
11. Ibn Taymiyyah - Al-'Aqeedah Al-Wasitiyyah - Text of Al-'Aqeedah Al-Wasitiyyah - Chapter: The Belief in the Sunnah of the Messenger of Allah (peace be upon him) - Part: (1) - Page Number: (57).
12. Al-Muttaqi Al-Hindi - Kanz Al-'Ummal - Part: (1) - Page Number: (236), Hadith 1184.
13. As-Suyuti - Ad-Durr Al-Mansur - Part: (6) - Page Number: (291).
14. As-Suyuti - Ad-Durr Al-Mansur - Part: (6) - Page Number: (292).
15. As-Suyuti - Ad-Durr Al-Mansur - Part: (6) - Page Number: (293).

Enough, enough, enough, readers.

Now, it is imperative to pause here, otherwise, if blasphemy against God were to continue to be presented in their books, it would necessitate writing an entire book.

Therefore, now all those individuals who claim to believe in God through these books while clutching the beads of monotheism, they either reject these books outright and accept the true doctrine of the Ahl al-Bayt (as), or else they continue to close their eyes like Hindus, believing in God blindly.

Peace be upon you. the humblest servant, **Abu Abdullah**

## Chapter 4:

## Mawla Ali's (as) being the heir (wasi) of the Prophet ﷺ, from Ahlus Sunnah books

**Question:**

Peace be upon you, and Allah's mercy and blessings. In which books of the Ahl al-Sunnah is it recorded that Maula Ali, peace be upon him, is the appointed successor (Wasi) of the Prophet, peace be upon him? Apart from Eid al-Ghadir and Eid al-Mubahalah, if the Prophet, peace be upon him, announced this on any other occasion, please send that as well.

**Answer:** Peace be upon you. Numerous narrations within the Sunni tradition affirm Maula Ali, peace be upon him, as the Wasi of the Prophet, peace be upon him. Here are some references for your consideration: Ibn Asakir, Al-Kinji, Ibn Al-Maghazili, Al-Mawaffaq ibn Ahmad, and Al-Baghawi in his dictionary narrate from Buraydah al-Aslami who said: The Prophet (peace be upon him) said, لِكُلِّ نَبِيٍّ وَصِيٌّ وَوَارِثٌ وَإِنَّ عَلِيًّا وَصِيٌّ وَوَارِثِي "Every prophet has a successor and heir, and indeed Ali is my successor and heir." References:

- History of Damascus: Volume 42, Page 392
- Yanabi' al-Mawaddah: Pages 79, 207, 232
- Kifayat al-Talib: Page 228
- Al-Manaqib by Al-Khwarazmi: Page 85, Hadith 74
- Al-Manaqib by Ibn Al-Maghazili: Pages 200-201, Hadith 238
- Riyad al-Nadira: Volume 3, Page 138
- Mizan al-I'tidal: Volume 2, Page 273, Entry 3697
- Al-'Uqd al-Thamin in Affirming the Successorship of Amir al-Mu'minin by Al-Shawkani: Page 49

Al-Tabarani, Al-Daraqutni, Muhammad bin Sulaiman, Al-Haskani, Al-Muwaffaq bin Ahmad, Al-Kanji, and Al-Juwayni have narrated from Salman, who said: I asked, "O Messenger of Allah, every prophet has a successor, so who is your successor?" He remained silent. Later, when he saw me, he said, "O Salman!" I



hastened to him and said, "At your service." He asked, "Do you know who was the successor of Moses?" I replied, "Yes, Joshua son of Nun." He asked, "Why?" I said, "Because he was the most knowledgeable of them at that time." He said, "Indeed, my successor, the confidant of my secrets, the best I leave behind, the one who will fulfill my promises and pay my debts is Ali bin Abi Talib." Attributed by both Al-Hindi and Al-Shami to Al-Tabarani from Abu Sa'id and Salman. Muhammad bin Sulaiman has narrated through another chain from elders of Kindah, who said: We came to Salman while he was residing in Kindah... and mentioned the story until he said: "Do you have a need?" We said, "Yes, we came to ask you about the successor of the Prophet, peace and blessings be upon him and his family, who is he?" He said, "I asked the Prophet, peace and blessings be upon him and his family, 'Who is your successor?'" He replied, "Indeed, my successor, the confidant of my secrets, my representative among my family, and the best I leave behind is Ali bin Abi Talib." References:

- Al-Mu'jam al-Kabir: 6/221, Hadith 6063
- Shawahid al-Tanzil: 1/76-77, Hadith 115
- Majma' al-Zawa'id: 9/113-114
- Kifayat al-Talib: Page 259
- Kanz al-Ummal: 11/610, Hadith 32952
- Al-Manaqib by Al-Khwarazmi: Page 112, Hadith 121
- Subul al-Huda wa al-Rashad: 11/291
- Muntaqab al-Kanz: 5/3
- Al-Mu'talif wal-Mukhtalif by al-Darqutni: Volume 3, page 1611
- Manaqib Muhammad ibn Sulaiman: Volume 1, pages 384-385 and 387, Hadith 302, 304, 307

Abu Dharr al-Ghifari said: I saw the Messenger of Allah (peace be upon him) holding the hand of Ali and saying, "O Ali, you are my brother, my successor, my minister, and my trustee. Your position to me is like that of Aaron to Moses, except that there is no prophet after me. Whoever dies while loving you, Allah Almighty seals his faith and belief, and whoever dies while hating you, will not have a share of Islam." References:

I Have a Call to Proclaim Truth

- Manaqib al-Khwarizmi: 112, Hadith 122
- Yanabee al-Mawaddah: 81, 434, 436
- Al-Mu'jam al-Kabeer: Volume 4, page 171, Hadith 4046
- Muntakhab al-Kunuz: Volume 5, page 31
- Manaqib Ali ibn Abi Talib by Ibn Al-Maghazili: 101, 151, Hadith 144, 188
- Kunz al-Amal: Volume 11, page 604, Hadith 32923
- Al-Mu'jam al-Sagheer: Volume 1, page 37
- Dhuha'ir al-'Uqba: 89
- Al-Bayan by al-Kinji: 63b

The humblest servant,

Abu Abdullah

## Chapter 5:

**Do the bodies of the Guardians of God (Awliya Allah) also decompose in the grave? Response to Jawad Naqvi Sahib**

**Question:** Peace be upon you, a video is circulating in which Jawad Naqvi, a teacher from a seminary in Lahore, states that the preservation of the bodies of pious believers in their graves is not due to the deceased's excellence, but rather the grace of the land in which they are buried. He even compares this to Pharaoh, arguing that if someone's intact body is exhumed fresh from the grave years later, it does not make them a saint; otherwise, Pharaoh would also be considered a saint. Please clarify this matter.

**Answer:** Peace be upon you. Yes, I have seen that video as well. First and foremost, understand that Mr. Jawad Naqvi does not hold authority over us Shi'as, such that his nonsense could be acceptable to us!

The brief answer is that piety and godliness affect the human body in this world and retain their influence after death on the body that has been worn by worshiping God. It is not at all outside Allah's power and wisdom (God forbid) that reason cannot accept...

Thus, the preservation of the body in the grave, intact and fresh, is one of the markers of piety, showing Allah's special grace and kindness to His pious servant. In history, numerous such incidents are famed, such as when the grave of Ayatollah Muqtadai was being relocated, his body was still fresh even after 30 years of his death.

Similarly, around the year 1238 Hijri, a large flood occurred in the vicinity of the city of Ray in Iran, and water engulfed all the cultivated lands and gardens around the city, destroyed some areas, and due to the flood, a vast cavity opened up in a place named Bagh Mustofi. While repairing this cavity, workers discovered a corpse in this burial chamber that was perfectly preserved, fragrant, intact, and without any signs of damage or decomposition.

This news quickly spread throughout Iran, and when it reached the king, he immediately dispatched a team of eminent scholars to verify the news. This government team included the late Haji Agha Mohammad Aal-e-Agha Kermanshahi, the late Mirza Abul Hassan Jaleh, Hakim Guranmayaeh, the late Ayatollah Mulla Mohammad Rustam Abadi, and the late Allama Sayyid Mahmoud Marashi Najafi.

When the scholars closely examined the crypt, they discovered a gravestone with the inscription:

*“This is the resting place of the complete scholar, the trusted among hadith transmitters, the truthful of the sect, Abu Ja’far Muhammad ibn Ali ibn Husayn ibn Musa ibn Babawayh al-Qummi.”*

After the researchers verified the finding, it was announced that this sacred body belonged to Sheikh Saduq (may God have mercy on him), after which the crypt was grandly restored and sealed.

Ayatollah Marashi Najafi stated that his father, Allama Sayyid Mahmoud Marashi, had kissed Sheikh Saduq’s hand at that time and said that even after approximately 900 years since his death and burial, Sheikh’s hand was very soft and tender.

Details of this incident have been recorded in the books by acclaimed Shia scholars, including Aqa-e Khansari in the book Rawdat, Aqa-e Tankaboni in the book Qisas al-'Ilm, Ayatollah Mamqaani in the book Tanqih al-Maqal, Aqa-e Khorasani in the book Muntakhab al-Tawarikh, Aqa-e Qomi in the book Fawa'id al-Radawiya, and Aqa-e Razi in the book Akhtaran Forouzan-e-Ray. Even more, this incident is noted in the preface of Sheikh Saduq’s book Khisal.

Let me give another recent reference... On May 21, 2012, when the grave of Ayatollah Sayyid Muhammad Kazim al-Qazwini had to be exhumed for reburial in Karbala after 17 years, his body was found completely fresh, a fact corroborated by video recordings and news reports available online.

There exist countless such events, which I’m omitting here for brevity... If someone denies even these authenticated incidents, then I would only advise them to study the Shia hadith, in which numerous narrations can be found stating that whoever performs the Friday Ghushl for 40 consecutive Fridays will not have their body decay in the grave...

*“He who performs the Ghushl of Friday for forty Fridays, his body will not decompose in the grave...”*

- Junubodka e Imran, Qomi, Shazan ibn Jibrail, Al-Fadail, page 153
- Noori Tabarsi, Mirza Hussein, Mustadrak al-Wasa'il, Volume 3, Page 385, Hadith 3847

- Majlisi, Mohammad Baqer, Bihar al-Anwar, Volume 8, Page 145, Hadith 67

Regarding the repugnant comparison to Pharaoh, I would like to inform Mr. Naqvi that your Pharaoh has been preserved through chemical treatments to date, whereas an ordinary Shia who performs forty Friday Ghusls or cleans mosques does not need such methods to preserve their body. As for eminent scholars and hadith transmitters, there is no comparison.

In short, I can only say this to Mr. Jawad Naqvi... Please refrain from promoting Wahhabi ideologies within the Shia school of thought, and if you genuinely hold revolutionary thoughts and esteem the Supreme Leader, before making any statement, send a question to the formal website of the Leader to get an informed answer.

And peace be upon you,

Abu Abdullah.

## Chapter 6:

## Defense of the invocation of Nad-e-Ali (as)

I have some questions, please answer them in order.

1. The question is regarding “Nade Ali” (Call upon Ali) in which Imam Ali (AS) is referred to as the “manifestation of wonders” and it is said that these words were recited by the Holy Prophet Muhammad (peace be upon him and his progeny) to call upon Imam Ali (AS). Is this narration accurate?
2. If that is the case, then why haven’t our major books and authors such as Sheikh Saduq, Sheikh Kulayni, and Sheikh Tusi included this narration in their works?
3. Furthermore, our jurists (Mujtahids) are also silent about “Nade Ali”; it is established only through Sufis and some Hindu books after the 12th century Hijri.
4. Hence, we are accused that “Nade Ali” is fabricated and has no connection with the Holy Prophet Muhammad (peace be upon him and his progeny).

**Answer:** Peace be upon you, the summary answer is that “Nade Ali” is commonly recited as a supplication, and the incident in which it is transmitted is a Mursal narration, meaning from the Day of Uhud. The discussion of whether a Mursal or weak narration is effective only comes into play when jurists regard it as foundational within supplications.

However, according to Shia jurists, it’s not necessary for supplications to be transmitted with an authentic chain; rather, the criterion is whether the content contradicts our beliefs or not. As stated by figures such as Ayatollah Safi Golpayegani, Ayatollah Sistani, Ayatollah Khamenei, and Ayatollah Fazel Lankarani, etc...

There is no harm in reciting supplications for which no reliable chain is known, with the hope of reward, not with the intention of its provenance.

- Ayatollah al-Safi al-Golpayegani, Ma’arif al-Din, p. 260
- Ayatollah Fazel Lankarani, Istiftaat, vol. 2, p. 537

This means that reciting a supplication, not from the infallible, with the intention of the desired outcome is absolutely permissible. Remember that the four primary books are foundational texts, whereas there are also other versions of hadith available. Allama Majlisi has transmitted “Nade Ali” in Bihar al-Anwar, Ayatollah Mirza Noori in Mustadrak al-Wasa’il, and Ayatollah Sayyid Burujerdi in Jami’ Ahadith al-Shia.

Ayatollah Mirza Taqi Sephr included it in Nasikh al-Tawarikh and its first source is from Ayatollah Kaf’ami, who recorded “Nade Ali” in his splendid book Jannat al-Aman al-Waqia and Jannat al-Iman al-Baqia, popularly known as Misbah Kaf’ami, from a copy written by a great Shia scholar, Shaheed Awwal: "I have seen with the handwriting of the martyr Shaheed Awwal (may Allah have mercy on him), the following lines mentioned for returning the lost and astray: recite these two lines repeatedly:

‘Nade Ali, the display of wonders, you’ll find him ready in calamities, every distress and sorrow will resolve with your guardianship, O Ali, O Ali, O Ali.’

To claim that it is an invention of the Sufi after the twelfth century is nothing but ignorance, since Sheikh Kaf’ami is a scholar from the ninth century Hijri. In short, it’s not a necessity for a supplication to have an authenticated source; it’s sufficient to check whether it contradicts the principles of beliefs.

I would like to mention here that eminent Shia scholars have emphasized its recitation and have benefited from this proven supplication. For example, Ayatollah Sayyid Abdul Karim Kashmiri himself states: “When I faced a difficulty, I would go to the courtyard of Ameer al-Momineen (AS) and recite “Nade Ali” seven times, and my problem would be solved.”

- The book Zakherhaye Shegufteh Arifaneh, vol. 2, p. 54
- The book Rahnamaye Giraftaran, p. 319

Similarly, I have in my possession a handwritten copy from the great knower (Arif) Ayatollah Hajj Sheikh Hassan Ali Nakhodaki, which contains his instructions and signature, which emphasizes reading “Nade Ali” 110 times daily. And Ayatollah Gorgani gave a verdict that although it does not have a reliable chain, our elders have advised reading it, and it is not permissible to deny it. Tawassul through “Nade Ali” to the Ahlul Bayt (AS) has no obstacle.

Question: Where is the chain of authority for the supplication “Nade Ali” mentioned, and who has transmitted it?

Answer: It does not have a reliable chain, but our elders have recommended reading it, denying it is not permissible, and there is no barrier in tawassul through it to the Ahlul Bayt (AS). Regarding the objection from the Sunnis, my dear brother, what else do these poor people have besides raising objections... Just ask them if the act they carry out in their mosques causing discomfort to their legs during the month of Ramadan, which they call Taraweeh, is established from the Holy Prophet (PBUH)? They will not be able to prove it... It's all nonsense, pay no heed to them.

To sum it up, seeking intercession through Imam Ali (AS) and other infallibles is an indisputable and proven matter, but the chain of transmission of “Nade Ali” is not mentioned; however, there is no harm in reciting it with the intention of the desired outcome, and scholars have stressed its recitation.

And peace be upon you,

Abu Abdullah.



## Chapter 7:

**A brief response to the Hadith of the Ten Promised Paradise**

**Question:** Could you please shed some light on the hadith of “Asharah Mubasharah” that is popular among Sunnis, regarding its status?

**Answer:** Peace be upon you, those who claim that the hadith of Asharah Mubasharah is correct inherently admit that not all companions are guaranteed Paradise but only the ten who received glad tidings. Therefore, by accepting this hadith, they must abandon the belief which common among Sunnis that all companions are divinely promised Paradise.

Would the Messenger of Allah (God forbid) speak without complete information? If all companions are destined for Paradise, what was the need for the Holy Prophet (PBUH) to explicitly promise Paradise to only ten companions?? Was the Holy Prophet (PBUH) not aware that all his companions are of the people of Paradise? Or are we to believe (God forbid) that the Holy Prophet (PBUH) was unaware that others were also destined for Paradise?

Now only two scenarios remain... Either by accepting the hadith of Asharah Mubasharah as true, one excludes all other companions from Paradise except for the ten mentioned, or by rejecting the hadith of Asharah Mubasharah, one issues certificates of Paradise to the rest of the companions.

Let’s now conduct a post-mortem of the hadith of Asharah Mubasharah to block all routes of escape, observing the fragile condition of the hadith from Sunni books: The Holy Prophet (PBUH) said: “Abu Bakr is in Paradise, and Umar is in Paradise, and Uthman is in Paradise, and Ali is in Paradise, and Talhah is in Paradise, and Zubair is in Paradise, and Abdul Rahman ibn Auf is in Paradise, and Saad ibn Abi Waqqas is in Paradise, and Saeed ibn Zaid is in Paradise, and Abu Ubaidah al-Jarrah is in Paradise.”

- Musnad Ahmad ibn Hanbal, vol. 3, p. 136
- Tirmidhi, vol. 5, p. 652.

Another frailty...This hadith is transmitted through Abdul Aziz ibn Muhammad Darawardi, Saeed ibn Zaid, Abdullah ibn Zalim, who are considered unreliable narrators by Sunnis themselves.

- Imam Dhahabi's Mizan al-I'tidal, vol. 2, p. 634.

Another point of consideration is that in Sunni sources, the text of the hadith varies in different narrations.

For instance, in one version, Abu Ubaidah's name is included among these ten individuals, while according to Hakim Nishapuri's narration, Abdullah ibn Mas'ud's name is mentioned instead of Abu Ubaidah. Whereas in Sunan Abi Dawood and Sunan Ibn Majah, the transmission does not include either of these two individuals but rather the blessed name of the Prophet (PBUH) himself.

Thus, everything is ambiguous. Furthermore, those Sunnis who shout about all companions being of the people of Paradise refer to Surah At-Tawbah, verse 100 as evidence: "Those who were the first and foremost (to embrace Islam) from the Muhajireen and Ansar, and those who followed them in good faith, Allah is pleased with them, and they are pleased with Him, and He has prepared for them gardens under which rivers flow, to dwell therein forever; that is the great success."

And juxtapose it with this hadith from Jabir:

"I heard the Messenger of Allah (PBUH) say 'The Fire shall not touch any Muslim who has seen me.'"

- Sunan al-Tirmidhi, vol. 2, p. 705, Hadith 3826.

However, just one verse after in Surah At-Tawbah, there's also this verse: "And among those around you of the desert Arabs are hypocrites, and also from the people of Medina. They have persisted in hypocrisy; you do not know them, (but) We know them. We will punish them twice (in this world); then they will be returned to a great punishment."

And peace be upon you,

Abu Abdallah

## Chapter 8:

### A Response to Engineer Muhammad Ali Mirza on "Prayer is better than sleep"

Despite my reluctance, I will begin this piece with a hadith from the authentic books of the Sunni tradition, Sahih Bukhari and Sahih Muslim, which Engineer Muhammad Ali Mirza - an adversary of the Prophet's daughter and a blasphemer against Imam Mahdi - presented in his clip. In it, he tried to defend the caliph Umar ibn Khattab by obscuring his crimes, attempting to prove that the words "Prayer is better than sleep" in the Fajr adhan were not introduced by Umar but were actually taught by the Prophet Muhammad himself.

Let us start with the hadith that Engineer presented in his introduction: The Messenger of Allah, peace and blessings be upon him, said: "Whoever introduces something into this matter of ours (i.e., Islam) that is not part of it will have it rejected."

Dear readers, the fact that Engineer, in his preliminary remarks, presented this consensus hadith from Bukhari and Muslim, makes it clear that any person adding anything to the religion by themselves is "rejected," according to Sunni beliefs, just as it is certainly the case according to Shia beliefs.

This means that by the end of this writing, if I address the claim made by Engineer, in which this living rejected person is trying unsuccessfully to defend one of the many innovations attributed to the deceased rejected person - Umar ibn Khattab - as part of the religion, both the living Engineer and his deceased caliph will be deemed rejected in light of the consensus hadith and by the words of the Prophet himself.

Now let's begin the post-mortem process by invoking the help of Ali.

Engineer claims that the sentences in the Sunni Fajr adhan, "Prayer is better than sleep," are not an innovation since they were taught by the Prophet Muhammad himself, and attributing these sentences to another caliph is a sheer lie.

The blasphemer against Imam Mahdi presents his first argument in these terms in his video: "In Sahih Muslim, there is a hadith that Abu Mahdhurah, a companion, was personally taught the adhan by the Prophet, and the words of this adhan are what is recited by the Sunni community."

Esteemed readers, believe me, I could prove Engineer Mirza's claims false with just one question, but I have the desire to express my thoughts and thus have sat down to write this piece.

You might wonder how just one question could prove the Engineer wrong. Don't worry; I will explain soon. Question from Abu Abdullah to Engineer Muhammad Ali Mirza: Abu Abdullah challenges Engineer Muhammad Ali Mirza, like a rejected Satan, for a specified period, to show me the words "Prayer is better than sleep" within the hadith of Abu Mahdhurah in Sahih Muslim, international number 842, alleged to be taught by the Prophet. Or, indeed, to present these words "Prayer is better than sleep" from anywhere in Sahih Muslim said by anyone.

Now readers should understand why I used the term "post-mortem." Yes indeed, gauge the scholarly standing of this ignorant Engineer Mirza who deceives people by presenting his own rhetoric as if it were a fact - something that doesn't even exist in Sahih Muslim.

This is what is called a powerful academic slap on the face of the opponent by the defender of the follower of Ali, against the enemy of Zahra.

Now, let me also cite this hadith from Sahih Muslim, which the Sunni Imam Muslim has mentioned in the Book of Prayer, in the Chapter on the Description of the Adhan... Observe:

Complete Hadith:

Abu Ghassan al-Misma'i, Malik ibn Abd al-Wahid, and Ishaq ibn Ibrahim narrated to me, Abu Ghassan said: Mu'adh narrated to us, and Ishaq said: Mu'adh ibn Hisham, the companion of Dastawai, and my father narrated to me from Amir al-Ahwal, from Makhul, from Abdullah ibn Muhriz, from Abu Mahdhurah, that the Prophet of Allah, peace and blessings be upon him, taught him this adhan: "Allahu Akbar, Allahu Akbar, I bear witness that there is no god except Allah, I bear witness that there is no god except Allah, I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah," then he would repeat, "I bear witness that there is no god except Allah," and again, "I bear witness that Muhammad is the Messenger of Allah," twice "Hayya 'ala-s-Salah," "Hayya 'ala-l-Falah." Ishaq added: "Allahu Akbar, Allahu Akbar, La ilaha illa Allah."

- Sahih Muslim, Book of Prayer, Chapter on the Description of the Adhan, Hadith number 842

I also mention for further perplexing Engineer Mirza and his followers that your Imam Muslim has narrated only this one hadith from the companion named Abu Mahdhurah in Sahih Muslim, and there is no other hadith narrated by a companion with that name in Sahih Muslim...

So, don't even think that you can escape by claiming that this is not the hadith of Abu Mahdhurah but another one, because in Sahih Muslim, there is only one narrator with that name from whom the hadith is narrated, in which your Engineer has claimed that the adhan words "Prayer is better than sleep" were taught by the Prophet.

Let's move on and post-mortem the other references cited by this Engineer...

He says: The same hadith is also found in Sunan Abi Dawud and Sunan an-Nasa'i, and an-Nasa'i, no doubt, is the most accurate book after Bukhari and Muslim on the face of this Earth, with the international numbering, hadith number 634 in Sunan an-Nasa'i, and it is also present in Sunan Abi Dawud, but the narration from an-Nasa'i is stronger!

So, to avoid lengthening the writing... According to Engineer Mirza, the narration in Sunan Abi Dawud is weak by his own admission, so I will skip that and present the post-mortem of the narration from Sunan an-Nasa'i. Imam an-Nasa'i, in the book of Adhan within his Sunan, in the chapter "The Adhan During Travel," which has the international number 634, narrates:

Complete Hadith text:

Ibrahim ibn al-Hasan informed us; he said: Hajjaj narrated to us from Ibn Jurayj from Uthman ibn al-Sa'ib who said: My father and the mother of Uthman, son of Malik, son of Abi Mahdhurah, narrated to us from Abi Mahdhurah who said: When the Messenger of Allah, peace and blessings be upon him, left Hunayn, I went out with ten youths from the people of Mecca to seek the Muslims. We heard them giving the call to prayer so we stood and mockingly gave the adhan like them. The Messenger of Allah, peace and blessings be upon him, said, 'I have heard some people giving the call to prayer with a beautiful voice.' He sent for us, and each one of us in turn gave the adhan. I was the last of them. When I gave the adhan, he said, 'Come here.' He then seated me in front of him, stroked

my forehead, and supplicated blessings over me three times. Then he said, 'Go and call the adhan near the Sacred House (Ka'bah).' I said, 'How, O Messenger of Allah?' He then taught me the adhan as you now say it: Allahu Akbar Allahu Akbar, Allahu Akbar Allahu Akbar, Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah, Ashhadu anna Muhammadan Rasul Allah, Ashhadu anna Muhammadan Rasul Allah, Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah, Ashhadu anna Muhammadan Rasul Allah, Ashhadu anna Muhammadan Rasul Allah, Hayya 'ala-s-Salah, Hayya 'ala-s-Salah, Hayya 'ala-l-Falah, Hayya 'ala-l-Falah, and in the first call of the morning 'As-salatu Khayrun Min an-Nawm, As-salatu Khayrun Min an-Nawm,' 'Prayer is better than sleep.' Then he taught me the Iqamah twice: Allahu Akbar Allahu Akbar, Allahu Akbar Allahu Akbar, Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah, Ashhadu anna Muhammadan Rasul Allah, Ashhadu anna Muhammadan Rasul Allah, Hayya 'ala-s-Salah, Hayya 'ala-s-Salah, Hayya 'ala-l-Falah, Hayya 'ala-l-Falah, Qad Qamat as-Salah, Qad Qamat as-Salah, 'The prayer is set to begin, the prayer is set to begin,' Allahu Akbar Allahu Akbar, La ilaha illa Allah.

Ibn Jurayj narrated to me that Uthman ibn al-Sa'ib narrated this entire report from his father and from the mother of Abd al-Malik ibn Abi Mahdhurah, who heard it from Abi Mahdhurah.

- Sunan an-Nasa'i, Book of the Adhan, Chapter: The Adhan During Travel, Hadith number: 634

So now we present the analysis (critique and review) of this narration...

Note: Engineer Mirza has presented this hadith from an-Nasa'i as authentic (Sahih).

1- The first weak narrator in the narration of an-Nasa'i... According to the light of the science of men (Ilm al-Rijal) in the Sunni tradition:

Name: Ibrahim ibn al-Hasan Lo and behold, the first narrator has been declared Majhool by Imam Ibn Hajar al-Asqalani... Please observe the quote: Ali ibn al-Madini said: Both he (Ibrahim ibn al-Hasan) and al-Kindi are Majhool (unknown).

- Lisan al-Mizan, Volume 4, Page 541

Note: The purpose of the detailed explanation seems to be to question the reliability of the narration from Sunan an-Nasa'i being used by Engineer Mirza by

highlighting the classification of the first narrator, Ibrahim ibn al-Hasan, as someone who is unknown ('Majhool') according to the science of critiquing narrators within Sunni scholarship. The term 'Majhool' refers to a narrator whose reliability and details are not well-known or established, and this can affect the authenticity of a hadith where such a narrator is part of the chain of transmission.

2- The second weak narrator in the narration of an-Nasa'i... According to the light of the science of men (Ilm al-Rijal) in the Sunni tradition: Name: al-Hajjaj Ibn Hajar al-Asqalani said about him: Abu al-Arab al-Siqilli mentioned him among the weak narrators because his condition changed towards the end of his life and he became confused.

- Ibn Hajar's book Fath al-Bari, Volume 1, Page 396

3- The third unknown narrator in the narration of an-Nasa'i... According to the light of the science of men (Ilm al-Rijal) in the Sunni tradition: Name: Uthman ibn al-Sa'ib Only the author (an-Nasa'i) and Abu Dawud have narrated this hadith from him. Ibn al-Qattan considered him not well-known, and al-Dhahabi said: I do not know him.

- Dhakheerah al-Uqba, Volume 8, Page 18

On another occasion, it is mentioned in the book al-Musnad al-Musannaf al-Mu'allaq: We say: Its chain is weak; Abu al-Hasan Ibn al-Qattan al-Fasi said: Wahb is unknown in status.

- al-Musnad al-Musannaf al-Mu'allaq, [A Group of Authors], Volume 11, Page 489

4- The fourth unknown narrator in the narration of an-Nasa'i... According to the light of the science of men (Ilm al-Rijal) in the Sunni tradition: Name: The mother of Abdul Malik ibn Abi Mahdhurah Bashar Awad writes: Umm Saleh bint Saleh: Her condition is not known, and she is from the seventh (century) Umm Abdul Hamid al-Hudhaliyyah: She is unknown, as her son alone narrated from her, and no one has affirmed her reliability. Umm Abdul Malik: She is unknown, as Uthman ibn al-Sa'ib al-Makki alone narrated from her, and no one has affirmed her reliability.

- Qareeb al-Tahzeeb [by Bashar Awad], Volume 4, Page 444

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So you see, readers, the academic standing of a self-proclaimed researcher named Engineer Muhammad Ali Mirza... First, he presents an unknown narration in Sahih Muslim and falsely accuses the Prophet of falsehood. Then later, he tries to exonerate the second caliph, Umar ibn Khattab, by adorning a narration from Sunan an-Nasa'i with the garland of authenticity, but, unfortunately, as always, he has once again come up empty.

So, gentlemen, now I no longer have the strength in my thumbs to type further...

I conclude this discussion with the claim that Engineer Mirza, no matter how much effort he puts forth, can never absolve the killer of the daughter of the Prophet [and other offensive claims] because whoever has enmity towards the family of the Prophet and oppresses them, God has written disgrace and humiliation in their fate for eternity. Thus, at the end of this writing, Engineer Mirza along with his master are proven to be "rejected," according to the hadith presented by himself.

A humble servant in [the cause of] Zahra,

Abu Abdullah



## Chapter 9:

**Revelation to non-prophets Infallibles (as) and their knowledge of the unseen.**

Question: Is revelation (wahi) sent to the Imam? Provide evidence from the Quran and Hadith. And does the Imam possess knowledge of the unseen (ilm al-ghayb)? Prove it.

Answer: Salam, the question about revelation might have been asked in the context of whether the infallible Imam has knowledge of the unseen. So first, I will write about revelation, and then I will try to briefly touch upon the knowledge of the Imam, which seems impossible to cover comprehensively... In any case, bismillah (in the name of God).

In Ziyarat Jami'ah Kabirah, Imam Ali al-Naqi alayhis-salam states: "Peace be upon you, O household of the prophethood, and the place of the message, and the focal point of the angels' descent, and the location where the revelation descends."

This phrase implies the legislative revelation that is sent only upon the messengers. Therefore, the household of Ahl al-Bayt, being the family of the Prophet, and also since they are considered to be like the self of the Prophet—"ourselves and yourselves"—they are the place for the descent and establishment of legislative revelation.

Now is not the time to discuss the types of revelation, such as guiding and disciplining revelation...

In short, guiding revelation refers to a type of non-legislative revelation that is sent upon the perfect human being, which is not for stating the laws of Sharia but is for personal guidance, social directions, news of future events, or the sending of tranquillity and peace, which contributes to the inner stability and tranquility of a person.

Imam Hussain alayhis-salam, during his journey to Iraq when meeting a person from Kufa, referred to this type of revelation: "O people of Kufa, by Allah, if I had met you in Medina, I would certainly have shown you the mark of Gabriel from our house and his descent upon my grandfather with the revelation." (Sair al-Darajat, p.12)

It is possible that this refers to legislative revelation, guiding revelation, news of the unseen, and similar matters that are sent upon all the infallibles.

The news of the unseen that are revealed to the infallibles can be exemplified by what Imam Jafar Sadiq alayhis-salam said regarding the divine statement: "Say: 'Work, soon Allah will observe your work and so will His Messenger and the believers.' They are the Imams before whom the deeds of the servants are presented every day until the Day of Judgment." (Basair al-Darajat, p.427)

And Abu Basir narrated from Imam Sadiq alayhis-salam who said: "The deeds of the servants are presented to the Messenger of Allah every morning, both the righteous and the evil, so beware." (Bihar al-Anwar, Vol. 23, p. 346)

Obviously, presenting the deeds of people and telling the news of the past and future, along with people's intentions and purposes which are connected to their deeds, is featured.

There are three verses in the Quran that suggest others also possess the knowledge of the unseen. The first of these verses is Quran 22:78: "And strive for God as He should be strived for. He has chosen you and has not made in the religion any difficulty. The faith of your father, Abraham, He has named you Muslims from before and in this (revelation), that the Messenger may be a witness over you and you may be witnesses over humanity. So establish prayer, pay the zakat, and hold fast to God. He is your patron; an excellent patron and an excellent helper."

This noble verse addresses a specific group that God has chosen from among people and does not address all people. "لَيَكُونَنَّ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ" (So that the Messenger may be a witness over you, and you may be witnesses over mankind) mentions three groups: the Messenger, the people, and a group between the Messenger and the people.

This verse is so clear it does not require interpretation. It indicates that the Messenger is a witness over a group of people, and this group themselves are witnesses over all people. Now the question is, who is this group?

If someone without bias examines the pages of Islamic history, it will become clear that, other than the Holy Prophet and the Ahl al-Bayt, who else could have such knowledge?

In any case, this noble verse suggests that there is a group that is a witness over all the deeds of the people. Being a witness over the people does not mean being present in their very existence, but being witnesses over their deeds, their faith and disbelief, their love and hatred, and everything related to their deeds, especially religious matters. The verse is absolute and says this group are witnesses over all deeds of the people, including personal deeds.

Thus, the narrations also state that Imam Baqir alayhis-salam said: “We are the witnesses over the people.” It means the testimony is given only when one has knowledge of the matter. The person who wants to provide testimony cannot do so unless they are aware of that matter. Therefore, this group, the Imams, knows about all the deeds of the people, whether in the present, past, or future, as ‘people’ does not only refer to those of the present time.

Therefore, this verse also indicates that the Holy Prophet is a witness over this group. Is the Prophet only a witness during his blessed life? No, the Holy Prophet is a witness even after his life as well.

Similarly, this group, the Imams, are also witnesses even after their life. The noble verse is absolute and does not only indicate during their lifetime. This verse powerfully establishes the concept of Imamate and the characteristics of Imamate. Some people who lack knowledge say there is no verse that indicates the concept of Imamate. Our question to them is, what do they say about this noble verse? Bearing witness upon you, and you standing as witnesses over humanity, the Quran articulates a clear designation concerning the Messenger, the populace, as well as a distinct collectivity. Within the Shi’a theological perspective, this group is posited to be our Imams, upon them be peace, beyond the Prophet and the general masses. This is further corroborated by verse 32 of Surah Fatir:

“Then We granted the Book as inheritance to Our chosen servants: among them are those who wrong themselves, those who maintain moderation, and those who are trailblazers in good deeds by the will of Allah. That is indeed the ultimate favor.”

Subsequent to the prophecy, ‘We made inheritors of the Book,’ the verse does not encompass the Prophet but denotes a select group among the masses, chosen as inheritors of the divine scripture post-prophethood. The Quranic discourse delineates this as a specific, privileged category, not the entirety of the populace. The Shi’a affirm this group to be the Imams of purification, peace be

upon them. They are the designated successors to the Quranic inheritance, a notion which is separate from the inheritance of previous scriptures such as the Torah and the Gospel. Narratives thus declare, 'We are the heirs,' ascribing the legacy of the divine text unequivocally to the Ahl al-Bayt.

The foundational basis for this narration lies within the noble Quranic verse itself, highlighting the existence of heirs to the scripture. The interrelationship between being an inheritor of the scripture and possessing its knowledge is self-evident. Inheritance here transcends mere physical possession, implying a profound comprehension of the text.

As elaborated in certain verses, such as the one in Surah Al-Ra'd, 43: "[But] who holds the knowledge of the Book."

Hence, the doctrinal stance of the Shi'as is that the Imams, peace be upon them, had knowledge encompassing the totality of the Quran, as they stood as its rightful inheritors. Inherent within this construct of inheritance is the necessity of possessing comprehensive knowledge. The Prophetic traditions relay that the Imams have attested to encompassing the entirety of the Book's knowledge.

To encapsulate, since the Imams, peace be upon them, are recognized as possessing extensive knowledge of the Book, which in itself is a comprehensive elucidation of all things, it logically follows that the Imams, peace be upon them, bear knowledge over all affairs.

The precise nature of the Imams' knowledge, peace be upon them, is a distinctive discourse, which we shall briefly address. The third pertinent verse from Surah At-Tawbah, verse 105, declares:

"Say, 'Perform your deeds, and Allah will observe your deeds, and His Messenger, and the believers [will observe].'"

This verse is interpreted, within the doctrinal exegesis, to referentially encompass the Imams, peace be upon them. It parallels the conceptual thread of the verse "And you shall be witnesses over humanity," connoting that both divine and prophetic observation, as well as observation by a subset of the believers, oversee conduct.

Drawing from the exegesis of these Quranic texts, we deduce that the sphere of unseen knowledge, in its boundless sense, is exclusively with Allah the Almighty,

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and in a demarcated, delimited manifestation with the Prophets and pure Imams, peace be upon them.

The scripture itself, even in absence of hermeneutic exertion or recourse to prophetic traditions, renders the insight that knowledge of the unseen, in constrained domains, is indeed vested within the Prophet Muhammad, peace and blessings be upon him, and the pure Imams, peace be upon them.

With regards,

Abu Abdullah

## Chapter 10:

**Who was born in the Ka'bah (Mawlood al-Ka'bah)? A Response to Mawlana Ishaq Madani**

Peace be upon you, believers,

Ever since the beginning of the month of Rajab, I have been continuously contacted by believers who are asking me, Abu Abdullah, to write a researched article concerning the birth of Imam Ali within the Kaaba, as an adversary of Ali, Maulana Ishaq, has produced a widely circulated video. In the video, he dismisses the birth of Imam Ali inside the Kaaba as a myth, attributing the event of birth within the Kaaba to Hakim ibn Hizam and even denies that the illustrious birth of the Prince of Believers within the Kaaba is an honor.

Now, I commence my task, drawing inspiration from the illuminating sword of Haider, to unsheathe my pen and strike down with my writing upon all the living and dead enemies of Ali ... The cry of Haider ... Ya Ali!

First, allow me to express a gentle frustration towards our believers, men and women, who alter the word “birth” to “manifestation,” “illuminated appearance,” or “descent” during every auspicious birth of the Immaculate Ones. By doing so, they seemingly honor the household of the Prophet, yet in their naïveté, they provide the enemy with reasons to challenge the title “Mawlood-e-Kaaba” (the one born in the Kaaba) by claiming that Shi’as themselves believe in ‘manifestations’ rather than ‘birth.’ Hence, the adversaries assert that the notion of Ali as Mawlood-e-Kaaba is disproved even among Shi’as!

For God’s sake, be prudent and do not allow your devotion to stand in contradiction to doctrinal beliefs. I have repeatedly written about why phrases such as “illuminated appearance” should not be used.

Let me briefly address this issue before moving on to the main topic.

Indeed, in expressing devotion to the family of the Prophet, peace be upon them, you, believers, men and women, may use these phrases with no doubt as to your sincerity. But I beseech you to recognize and put an end to conspiracies.

These phrases have been systematically introduced into Shi'a vernacular, which starkly contradicts the explicit words of the Immaculate Ones themselves. Bear in mind that adversaries plan for years, only to strike at the opportune time.

Undoubtedly, the births of the Immaculate Ones, peace be upon them, are absolutely not like those of us humans! They enter this world completely pure from all forms of impurity. If anyone doubts this belief, I do not hesitate to question their faith. Yet one must understand the manner in which the enemy attacks.

Today, I am compelled to write in defense of this magnificent privilege, uniquely accorded to Master Ali, peace be upon him. Observe that we cannot be greater defenders of the purity and sanctity of the Immaculate Ones than they are themselves. The words they have used dictate what their followers should also use, and they have always described their divine births with the term "birth." If we claim to be proponents of the Immaculate Ones' guardianship, then it is incumbent upon us not to precede the expression they have imparted from their pure mouths!

Remember, the widespread use of the term 'appearance' underpins a sinister plot to deny the existence of Imam Mahdi, may he return soon. The belief in the Imam's 'appearance' presupposes the belief in his fortunate birth, his current occultation by divine command, and his return by God's leave.

If the term 'appearance,' which forms the basis of Shi'a belief, becomes so generalized that it is used for the birth of every Imam, it thereby provides an opening for adversaries to claim validation of their denials of the existence of any Mahdi in occultation. They assert that the awaited savior of humanity, promised by the Prophet Muhammad, peace be upon him, is yet to be born and is not hidden waiting to make an 'appearance.'

Furthermore, they would argue that if the births of your Imams are merely 'appearances,' and an 'appearance' pertains to light, and light does not die, then the places you visit, such as Karbala and other sacred sites, cannot have anyone buried there. For if light cannot die, how can it have a grave? Alongside all this, they claim, the title 'Mawlood-e-Kaaba' (born of Kaaba) cannot stand amongst the Shi'as, for they do not believe in a birth but an 'appearance,' hence it should be 'Appearance of the Kaaba' instead ... Allah is the Greatest.

I am unsure if I have managed to adequately convey my message, but I implore you, never be so bold as to allow your love for the House of the Prophet to

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supersede their words, claiming a term to be better than those they used (God forbid). Our absolute belief is that the births of the Immaculate Ones are certainly not like those of ordinary humans, yet those bound by the chain of guardianship, their followers, must use the term taught by the Immaculate Ones themselves!

Having addressed our kin with grievances, it is now time to blacken the face of the adversaries with ink.

So what has Maulana Ishaq stated? I shall present his claims one by one and then refute them: - Maulana Ishaq has claimed that only Hakim ibn Hizam was born within the sanctuary of the Kaaba, and no one else shares in this distinction. - The accursed Maulana also asserts that only the birth of Hakim ibn Hizam is authenticated by sound transmissions, and no such sound narratives exist to substantiate the birth of anyone else (namely, Imam Ali) within the Kaaba, claiming all others to be weakly sourced. - Furthermore, this condemned Maulana, while preparing his grave to be filled with fire, declares that if being born inside the Kaaba were a matter of honor, then the Messenger of Allah, peace and blessings be upon him, would have been given this distinction, not Imam Ali, peace be upon him ... implying that such an honor should not even be recognized.

Dear readers, these are the very sources through which this Maulana has proclaimed the impurity of his own origins.

Let us now proceed to address the first objection: "Only the individual named Hakim ibn Hizam was born within the Kaaba, and no one else is a partner in this."

Come, let us deal, in the grave, with this Maulana and, with his living acolytes in this very world, dispense Hakim ibn Hizam's remedy. The Rijal Operation on Narrations concerning Hakim ibn Hizam

Esteemed believers, I wish to pinpoint an issue as I proceed: why did the sycophants of the Umayyads dare to proclaim Hakim ibn Hizam as the Mawlood-e-Kaaba? What secret underlies this decision?

Without delving into the details, it suffices to mention that Hakim was one of the four individuals who allegedly buried the body of the supposed possessor of two lights, Uthman ibn Affan... yes, yes, the third caliph from the Umayyads. Additionally, the death of Hakim occurred opposing Imam Ali in the Battle of



Jamal. This favoritism occurred for this very reason... For extensive details, refer to these references:

1. Ibn Sa'ad: Al-Tabaqat, Volume 3, Pages 78-79
2. Al-Zubairi: Nasab Quraysh, Page 102
3. Ibn Bukkar: Jumharat Nasab Quraysh, Page 376

Firstly, I shall narrate the traditions that describe the alleged birth of Hakim ibn Hizam within the Kaaba and undertake an analysis of the reliability and criticism of its narrators, to keep the writing concise. Here is the reference from the esteemed book of Ahl al-Sunnah, which first mentions this myth: The book "Akhbar Makkah wa ma Jaa Fiha minha al-Athar" by Azraqi, with its fragmented chain of narration, reads as follows: Muhammad ibn Yahya told us, Abd al-Aziz ibn Imran told us from Abdullah ibn Abi Sulaiman, from his father, "that Fakhitah, the daughter of Zuhayr ibn al-Harith ibn Asad ibn Abd al-Uzza, the mother of Hakim ibn Hizam, entered the Kaaba while pregnant. She experienced labor there and gave birth to Hakim inside the Kaaba."

- Book of Akhbar Makkah by Azraqi, Volume 1, Page 174

Now, let's examine this hadith through the sieve of appraisal and criticism.

The first narrator of Azraqi's hadith: Muhammad ibn Yahya Full name: Abu Ghassan Muhammad ibn Yahya ibn Ali ibn Abd al-Hamid ibn Ubayd al-Kinan Imam Dhahabi writes: and Suleimani said: His traditions are objectionable. Ibn Hazm declared him as unknown (Majhool).

- Dhahabi: Mizan al-'I'tidal, Volume 4, Page 62

The second narrator of this tradition: Abdul Aziz ibn Imran Full name: Abu Thabit Abdul Aziz ibn Imran ibn Abdul Aziz ibn Umar ibn Abdul Rahman ibn Awf al-Zahri al-Madani Imam Hafiz writes in his book Tahdhib: He was knowledgeable in genealogy but was not among the hadith transmitters. Others critiqued his reliability as a source. References: Various texts including al-Jarh wa-Ta'dil, al-Kamil fi Du'afa' al-Rijal, Meezan al-'I'tidal, and Tahdhib al-Tahdhib, etc.

The third narrator of this tradition: Abdullah ibn Abi Sulaiman Full name: Abu Ayyub Abdullah ibn Abi Sulaiman An ally of the Umayyad caliph Uthman ibn Affan, he was said to be called Sulaiman. Considerable discussion exists about his reliability as well.

- Al-Jarh wa-Ta'dil, al-Bukhari: Al-Tarikh al-Kabir, and others.

The fourth narrator, mentioned only as “from his father,” remains anonymous. Who relayed the news of the birth to Abdullah? The tradition suggests it was his father, but who was this father? We do not find any identification in the narrations.

Al-Fatihah... At least inform us, who was Abdullah’s father? What was his name? From whom did he hear that Hakim ibn Hizam was born in the Kaaba? Any answers?

The narrative, devoid of robust references and especially set against Ali, appears baseless!

Dear readers, I also present another narration from the book “Jumharat Nasab Quraysh” by Zubair ibn Bukkar, page 353, which has a sole narrator...

Observe the narration:

Zubair reported to us, and so did Mus’ab ibn Uthman, saying: Umm Hakim, the mother of Hakim ibn Hizam, entered the Kaaba with some women of Quraysh while she was pregnant with Hakim ibn Hizam. Labor struck her in the Kaaba, where she was brought to a hide to hasten the birth, and there she gave birth to Hakim ibn Hizam on the hide...

Zubair, who passed away in the year 256 AH, was al-Zubair ibn Bukkar (Bakkar) ibn Abdullah ibn Mus’ab ibn Thabit ibn Abdullah ibn al-Zubair ibn al-Awam, and his son Abdullah declared himself a caliph in Hijaz after the demise of Yazid. The scholars of al-Jarh and Ta'deel have cited this Mus’ab as an unreliable narrator.

Notably, Imam Ibn Abi Hatim had this to say about him:

Varied opinions exist about his reliability, with some scholars like Ahmad ibn Hanbal and Yahya ibn Ma’een considering him weak, Abu Hatim and an-Nasa’i deeming him not strong...

- Al-Jarh wal-Ta’dil, Minhaj al-Sunnah by ibn Taymiyyah, and Tahdhib al-Tahdhib by ibn Hajar.

In summary, this narration is nothing but a farce...

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Here, I halt my writing, challenging any opponent of Ali to present me with a narratively complete, let alone authentic, chain of the birth of Hakim ibn Hizam in the Kaaba!

If there had been a complete chain, Imam Muslim would have surely mentioned it with a chain in his book Sahih Muslim, as per his own claim... Yet, he only expressed his animosity towards Ali by stating:

Muslim ibn al-Hajjaj said: Hakim ibn Hizam was born inside the belly of the Kaaba and lived one hundred and twenty years.

- Sahih Muslim - T. Abdul Baqi, Volume 3, Page 1164

Just narrated on his own authority??? Oh dear, was Imam Muslim being divinely inspired??? Astonishing indeed... Nonsense... In conclusion, let's also present the tradition of Imam Hakim...

Abu Bakr Muhammad ibn Ahmad ibn Balawayh informed us, Ibrahim ibn Ishaq al-Harbi narrated to us, Mus'ab ibn Abdullah mentioned the lineage of Hakim ibn Hizam and added, "His mother Fakhitah bint Zuhayr ibn Asad ibn Abd al-Uzza gave birth to Hakim inside the Kaaba while she was pregnant. Labor pains struck her within the belly of the Kaaba, and she was carried in a hide. The clothes beneath her were washed near the Zamzam well. No one before him or after him was born in the Kaaba." Imam Hakim stated, "Mus'ab erred in his last statement, as there are multiple reports confirming that Fatimah bint Asad gave birth to the Commander of the Faithful, Ali ibn Abi Talib, may Allah honor his face, within the belly of the Kaaba."

This is merely a statement by Mus'ab that is also severely disconnected, and most importantly, this rendition by Imam Hakim is not even accepted. Imam Hakim himself writes... Imam Hakim says: "Mus'ab was mistaken in his final words, for the accounts confirming that Fatimah bint Asad gave birth to the Commander of the Faithful, Ali ibn Abi Talib, within the Kaaba are indeed numerous."

- Mustadrak 'ala al-Sahihayn by al-Hakim - Edition Al-'Ilmiyyah, mention of the virtues of Hakim ibn Hizam al-Qurashi, may Allah be pleased with him, Volume 3, Page 550.

Imam Hakim, a prominent hadith scholar, has verified in his research that the birth of Imam Ali is confirmed by multiple authentic reports. In his narration,

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Imam Hakim had to fall back on the genuine account when refuting Mus'ab statement, which was that the birth of Imam Ali should be mentioned!

So this was the legend fabricated to victimize Hakim ibn Hizam. Therefore, anything related to Hakim includes either all abandoned narrations or those that do not ascend beyond a sole statement and are disconnected.

I will conclude by presenting the names of Sunni scholars along with references from their books. These scholars not only affirm but also consider the birth of Imam Ali in the Kaaba as backed by numerous accounts. Observe...

1. Al-Hakim al-Nisaburi wrote in 'Mustadrak al-Sahihain' that it is widely known through numerous accounts that Fatimah bint Asad gave birth to Commander of the Faithful Ali ibn Abi Talib within the Kaaba.

(And several other Sunni scholars and their works are listed, verifying that the birth of Imam Ali in the Kaaba is affirmed by numerous reports.)

I enlighten the readers that within Sunni Islam, a hadith is considered Mutawatir (widely transmitted and hence reliable) when the number of its narrators in each generation is so large that a mutual conspiracy to fabricate a lie becomes logically and habitually impossible. That is, a hadith cannot be Mutawatir unless it meets these conditions:

1. Its narrators must be in large numbers.
2. This characteristic (numerous narrators) must be present from the beginning to the end across every era.
3. The accounts must be narrated as observable realities, like "we heard" or "we saw."

Now, my final challenge is open to any enemy of Ali who believes in Hakim ibn Hizam as Mawlood-e-Kaaba: even if not an authentic chain, present at least a statement from any of their hadith scholars stipulating that Hakim's birth in the Kaaba is affirmed by numerous reports!!!

And as for Maulana Ishaq, who questions why wasn't such a privilege given to the Prophet if it was indeed significant...

Would someone kindly awaken the Maulana from his grave and inquire: if this is not a privilege, then how did it become one in the case of Hakim ibn Hizam and

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not for Ali? And how can Hakim have such a virtue when claiming “... وَهُوَ أَنَّهُ وُلِدَ فِي جَوْفِ الْكَعْبَةِ” (He was born inside the belly of the Kaaba)?

Moreover, no part of the Prophet’s virtues is diminished by this, as a specific virtue does not prevent an absolute virtue.

I dedicate this writing to all those who celebrate the 13th of Rajab, expressing the purity of their lineage by rejoicing in the birth of the Mawlood-e-Kaaba. Accept this gift...

Peace be upon you,

Abu Abdullah

## Chapter 11:

### A Research Operation on the alleged virtue of the First Caliph "The Companion of the Cave"

"In the name of Allah, the Most Gracious, the Most Merciful. All praise be to Allah, Lord of all the worlds, and may peace and prayers be upon our Prophet Muhammad and his pure, noble family.

Believers, men and women alike, please accept my greetings.

It is widely recognized that the historical usurpers and the followers of Saqifah went to great lengths to fabricate extraordinary virtues for their revered idol in opposition to the Ahlul Bayt. They obscured the history with their self-made virtues to hide the martyrdom of the Prophet, and to conceal the murderers of Fatimah, they deflected the blame onto others, just as they attempted to absolve the real perpetrators of Imam Hussain's tragedy by solely blaming Yazid. They even invented tales as fanciful as the marriage of Umm Kulthum.

Among these misrepresentations in history is the so-called narrative of the "Companion of the Prophet's Cave," which is more fiction than truth.

This writing seeks to stir the minds of those in pursuit of the reality of this matter.

Assuming, for argument's sake, that Abu Bakr was indeed with the Prophet in the cave on the night of migration, this assumption does not signify his virtue. On the contrary, it serves, more so, to criticize and demean him. I will also clarify for whom the "sanctified cow" was actually grazing and producing milk on the night of migration.

Let us now begin a thorough analysis.

The assertion that Abu Bakr was the "Companion of the Cave" is unsubstantiated, for no credible source within Sunni literature directly quotes the Prophet in praising Abu Bakr in this manner.

Nevertheless, I shall use historical evidence and Sunni narrations to demonstrate that Abu Bakr did not accompany the Prophet during his migration, nor was he present with him in the cave.

Upon reviewing various Sunni narratives concerning the Prophet's migration, one encounters significant discrepancies and concoctions aimed at establishing Abu Bakr's presence in the cave, thereby manipulating the historical narrative to enforce his supposed virtue.

Accounts vary drastically, suggesting the migration took place at different times—some by day, others by night, thus muddling the historical account in an effort to force a narrative of Abu Bakr's virtue.

Let us critically examine these issues before proceeding further.

Given the complexity of this subject, it cannot be fully addressed in a single document. Therefore, I will briefly present three Sunni narrations, deemed authentic by their standards, refuting all other accounts to challenge Abu Bakr's alleged virtue in this context.

Regarding the "Verse of the Cave," a succinct discussion will illustrate that it was not revealed in honor of Abu Bakr, corroborated by Aisha bint Abu Bakr's testimony.

Engaging in a detailed theological dialogue on this verse would necessitate an exploration of sophisticated Quranic interpretive principles, which might be challenging for the lay audience to comprehend. Should a Sunni scholar come forward with contentions regarding this verse, I plan to address these in depth in a subsequent piece, employing the verse to decisively argue against any claims of Abu Bakr's commendation.

My aim in the next writing is to shed light on Abu Bakr's actions on the night of the migration.

Considering the dire threat from the Quraysh of Mecca, all Sunni scholars concur that Gabriel alerted the Prophet through divine revelation about their plots, directing his migration to Medina.

Faced with such grave danger, would one choose to migrate openly or maintain utmost secrecy? Logic and the instinct for preservation dictate a covert operation, with success being synonymous with eluding detection.

In summary, the Prophet was tasked with migrating under complete secrecy, an endeavor illogical to undertake during daylight since a nocturnal journey offers concealment from the Quraysh's scrutiny, assuring safe arrival at the destination.

The Prophet arranged for Imam Ali to sleep in his bed, covered with his garment, to mislead the Quraysh into believing he remained. Imam Ali's act of lying in the Prophet's bed and ensuring the safe delivery of his trusts is a fact well-documented and unanimously acknowledged by Shiite and Sunni scholars alike, emphasizing the secretive nature of the migration.

Despite this overwhelming evidence, some historians, like Tabari, curiously note that the Prophet departed Mecca with Abu Bakr during daylight—a peculiar contradiction indeed.”

Some say the Prophet visited Abu Bakr's house twice after leaving on his own, while others write that he went there only once. This has muddled the entire narrative of the migration to elevate one person's virtues forcibly. So, let's first assess all these issues logically before proceeding.

Let me state at the outset that this topic cannot be fully explored in one article, so while keeping the writing succinct and comprehensive, I will present only three narrations that are considered authentically sourced among the Sunni, through which I will refute all other narrations. Then, there remains the matter of the Verse of the Cave, on which a brief discussion will suffice to prove that this verse was not revealed in Abu Bakr's honor, and that too based on the testimony of Aisha bint Abu Bakr, a notable figure among the general public.

If the debate around this verse were to be initiated, one would have to present a rebuttal based on the intricate principles of Quranic sciences, which might be quite difficult for the general public to grasp. If a Sunni scholar raises issues regarding this verse, then we will conduct a detailed discussion in the next article to prove, using the same verse, that it condemns Abu Bakr and thereby silence the argument.

My goal in the next writing will be to delve into what exactly this individual named Abu Bakr was doing on the night of the migration - essentially, actions against the Prophet. I leave this point here, merely as an indication.

Dear readers, the Prophet faced such an extreme mortal threat from the Quraysh of Mecca that all Sunni scholars have written that Gabriel, by God's command, informed the Prophet of the Quraysh's intentions and ordered him to migrate to Medina.

Would anyone, facing such grave danger, opt for an open migration, or would it be conducted in utmost secrecy? Surely, carrying it out secretly and ensuring no



one becomes aware of it signifies the logical and successful completion of such a mission.

In short, the Prophet had to migrate in complete secrecy, and undertaking such a task during daylight contradicts reason because a night journey offers safety from the watchful eyes of the Quraysh, enabling one to reach their destination safely.

The Prophet did exactly this: He had Commander of the Faithful, Imam Ali, sleep in his place and covered him with his cloak so that the Quraysh were led to believe the Prophet was still present. Imam Ali's act of sleeping in place of the Prophet and the safe delivery of the Prophet's entrusted goods are well-documented facts accepted by both Shi'a and Sunni without objections, indicating this was indeed the case.

I deliberately choose not to cite Arabic texts or references from the books of history here as it would unnecessarily lengthen the discourse, considering there's neither objection from Sunni or Shi'a on these matters. I'm merely providing a bit of background to set the stage for discussion.

Thus, it is proven, both logically and from narrations, that the Prophet put Imam Ali in his bed and began the journey of migration during the night. However, it's peculiar that Sunni scholar Tabari writes in Volume 2, page 100 of his history, that the Prophet and Abu Bakr left Mecca during the day – quite strange.

Yes, readers, notice how the narrative was altered to change night into day for the sake of fabricating virtues for Abu Bakr, when logically, it is entirely unacceptable for the Prophet to undertake such a risk of traveling during the day and visiting a house situated among the Quraysh of Mecca, where Abu Bakr's son, who was named Abd al-Aziz bin Abu Bakr and had been commissioned by the Quraysh to pursue the Prophet, resided. All Sunni historians have documented this in their books.

Furthermore, this action contradicts the authentic narrations in which the Prophet ordered Imam Ali to sleep in his bed at night and tasked him with returning the entrusted items the next day.

If we were to accept that the Prophet went to Abu Bakr's house during the day and commenced the migration journey with him, numerous questions arise since Abu Bakr's house was located amidst the dwellings of the Quraysh, making it illogical for the Prophet, who wished to keep the migration extremely secretive,

to choose a route not commonly used from Mecca to Medina, much less to go during the day to a house surrounded by Quraysh, pick up Abu Bakr, and then start towards Medina. And especially when in that very house resided Abu Bakr's son, Abd al-Aziz bin Abu Bakr, a fierce enemy of the Muslims commissioned by the Quraysh to track down the Prophet and his family.

Moreover, considering Abu Bakr's pagan wife, Umm Ruman, whom Abu Bakr divorced after the revelation of a certain verse, and Abu Bakr's father Abu Quhafah, was also a non-believer, would the Prophet really visit such a household and begin the migration from there?

One should employ reason and understanding – there ought to be some shame!

Should anyone have an issue, they can refer to volume 13, page 280 of the history by Ibn Asakir. I do not intend to directly quote passages from the book here.

Even if we were, for a moment, to assume the Prophet left his house to visit Abu Bakr and embarked on the migration journey with him, what would our Sunni brethren make of the narration that their esteemed Imam Ibn Hajar Asqalani records in his renowned commentary, Fath al-Bari, which is considered a premier explanation of Sahih Bukhari, cited with an authentic chain of narrators?

Certainly, here's a cited version:

Hisham bin Urwah narrates in Ibn Hibban:

They both rode until they reached the cave Thawr and hid inside it. Musa bin Uqbah narrates from Ibn Shihab who said: Ali lay on the bed of the Messenger of Allah, peace be upon him, protecting him, and the Quraysh spent the night in confusion and consultation about who would attack the occupant of the bed to capture him until morning came and they found it was Ali. They asked him, but he said, "I have no knowledge." So they knew he had escaped from them. Ibn Ishaq mentioned similarly and added that Gabriel instructed him not to sleep on his bed, so he called Ali and ordered him to sleep on his bed and covered him with his green cloak. Then the Prophet, peace be upon him, went out among the people with a handful of dust, scattering it over their heads while reciting Surah Yasin until (the verse) "So they could not see." Ahmed mentioned in the hadith from Ibn Abbas with a good chain of transmission regarding the verse "And [remember] when those who disbelieved plotted against you" that Quraysh one night in Mecca consulted among themselves. Some of them said by morning they

would bind him with ropes, referring to the Prophet, peace be upon him. Some said rather kill him, and some said rather expel him. So Allah informed His Prophet about this, and that night Ali lay on the Prophet's bed, and the Prophet left until he reached the cave. The idolaters guarding Ali thought he was the Prophet, waiting until he got up so they could do what they had agreed upon. When the morning came and they saw Ali, God thwarted their plan. They asked, "Where is your companion?" He said, "I do not know." So they tracked his trail until they reached the mountain, became confused, climbed the mountain, passed by the cave, and saw a spider's web on its entrance. They said, "If he had entered here then the spider's web on its door wouldn't exist." The Prophet stayed in it for three nights...

#### Citations:

1. Fath al-Bari by Ibn Hajar [Ibn Hajar Al-Asqalani], Chapter on the Prophet's migration to Medina, Volume 7, Page 236 - Al-Maktaba Al-Shamila
2. Al-Durr Al-Manthur in Tafsir Bi'l-Ma'thur [Al-Jalal Al-Suyuti], Volume 4, Page 51 - Al-Maktaba Al-Shamila
3. Ghayat Al-Maqsad fi Zawa'id Al-Musnad [Nur al-Din al-Haythami], Volume 3, Page 227, Surah Al-Anfal - Al-Maktaba Al-Shamila
4. Tafsir Abd al-Razzaq [Abd al-Razzaq al-San'ani], Volume 2, Page 120, Surah Al-Anfal - Al-Maktaba Al-Shamila
5. Musnad Ahmad [Ahmad ibn Hanbal], Volume 5, Page 301 - Al-Maktaba Al-Shamila
6. Mishkat al-Masabih, Volume 3, Page 1669 - Al-Maktaba Al-Shamila
7. Al-Rawaya al-Tafsiriya fi Fath al-Bari [Abdul Majid Sheikh Abdul Bari], Volume 1, Page 500, Surah Al-Anfal - Al-Maktaba Al-Shamila
8. Mirqat Al-Mafatih Sharh Mishkat Al-Masabih [Mulla Ali Al-Qari], Volume 9, Page 3827, Chapter on the Prophet's miracles - Al-Maktaba Al-Shamila
9. Dalail Al-Nubuwwa by Isma'il Al-Asbahani [Isma'il Al-Asbahani], Page 66 - Al-Maktaba Al-Shamila
10. Hidayat Al-Ruwat - with Takhrij Mishkat Al-Masabih Second by Albanee [Ibn Hajar Al-Asqalani], Volume 5, Page 353 - Al-Maktaba Al-Shamila

Note: Imam Al-Albani wrote, "The hadith is authentic, as I have explained in 'Al-Sahihah' (2936)"

No mention of Abu Bakr can be found in the most authentic narrations of the migration event. Those reports that do mention his name come from narrators implicated in misrepresentation or falsehood. If not, I urge Sunni scholars to prove that these narrations do not contain false narrators and have no flaws in their chains of transmission.

The narration I presented is found in Dalail Al-Nubuwwa. It means this evidence of the Prophet's prophethood indeed has a strong chain, hence its inclusion in the chapter on the miracles of the Prophet by Mulla Ali Qari.

Reflect, readers, on the clear description of the Prophet leaving his house and going directly to the cave. If Abu Bakr had been with him, wouldn't his footprints have also been found?

The intention was to keep this writing brief; otherwise, more narrations could have been presented, showcasing the attempts by Sunni historians to craft a narrative of Abu Bakr as the Companion of the Cave.

Now, let me conclusively demonstrate with two narrations from Sahih Bukhari that the Prophet left his house alone for the cave during the migration, without Abu Bakr's company.

Well, this seals it... Nafi narrated the second account as well and even mentioned the name of the Imam of the congregation. But, hold on... Abu Bakr and Umar were among these companions, meaning Abu Bakr was offering prayers behind the freed slave of Abu Hudhayfah in Quba before the migration of the Prophet. This is truly remarkable.

Now, I would appreciate it if any rational person could explain to me how, if this report is correct—which, according to Sunni belief, it absolutely is—how could Abu Bakr possibly be in the cave and at the same time, praying with the congregation in the Mosque of Quba?

My brothers, the distance from the Mosque of Quba to the cave is 4493.6 kilometers, which if traveled by car in today's day and age, takes about 54 hours, and if walked, would take about 768 hours or a full 32 days. Please, at the very least, check Google Maps.

Let's now turn to Surah Tawbah, verse 40, known as the Verse of the Cave, which I have already noted that discussing using Quranic sciences would be quite difficult for the general public. Therefore, I'm simply going to quote a statement

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from Umm Aisha, not from any ordinary book, but from what is considered the most authentic book in Sunni Islam after the Quran, namely Sahih Bukhari, to exclude Aisha's father from not just this verse but the entire Quran.

Let's see...

Imam Bukhari joyfully writes in the Book of Tafsir in Sahih Bukhari...

Aisha said from behind a veil: "Allah did not reveal anything from the Quran about us except for the exoneration of me."

Reference: Sahih al-Bukhari, The Book of Tafsir of the Quran, Hadith Number: 4827

Ah... What can I do now... I'm actually laughing at this Companion of the Cave narrative...

Insha'Allah, if life and guidance remain with me, I will also present from the Sunni books those individuals who were keeping an eye on the Prophet on behalf of the polytheists and who were informing the idolaters of Mecca about him.

I apologize... despite my intentions, the writing inevitably became lengthy.

Believers, please forgive me for this burden.

And peace be upon you,

From the devotee at the threshold of Ahl al-Bayt,

Abu Abdallah

## Chapter 12:

## Did the Prophet ﷺ appoint the first caliph as the Imam of the Congregational Prayer before His Martyrdom, and Does This Action Constitute Proof of his succession?

In the name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah, Lord of the Worlds. And peace and blessings be upon the Messenger of Allah, the leader of all creation and the seal of the prophets, Muhammad, and upon his pure and purified family.

Peace be upon you, believers, men and women.

During the days of Fatimiyyah, I noticed that while the Ahl as-Sunnah cannot defend the Caliphs on the matter of the rights of Fatimah, they instead start a debate by making the Imamate of Abu Bakr a topic of discussion.

So, I thought why not lock this illogical and unacademic argument of Ahl as-Sunnah with a Haydari lock and completely seal it.

Dear readers,

I will write slightly differently from my usual style to avoid any issues of hate speech being used as an excuse for Facebook bans since this seems to be the only weapon left for the poor souls trying to defend their unjust leaders.

Let's then commence the post-mortem of the fictitious communal prayers led by the supposed Siddiq Akbar as an excuse to pillage the caliphate, reciting the prayer of the idols of Quraysh in my heart...

In the first part of the writing, I will directly address those narrations which are used as evidence for the antiquated principle that the first caliph led the communal prayers as commanded by the Messenger of Allah. Then, in the second part, I propose to logically and intellectually refute this outdated principle of caliphate using the Sunni books themselves.

Firstly, here is a sample narration from Sahih Bukhari:

Narrated to us by Qutaybah bin Sa'id, who said: Narrated to us by Abu Muawiya, from Al-Amash, from Ibrahim, from Al-Aswad, from Aisha, who said: "When the Messenger of Allah, peace be upon him, became seriously ill, Bilal came to notify

him of the prayer time. He said: Command Abu Bakr to lead the people in prayer. I said, 'O Messenger of Allah, Abu Bakr is a tender-hearted man and whenever he stands in your place, he would not be able to make the people hear him. It would be better if you commanded Umar.' He said: Command Abu Bakr to lead the prayer. I told Hafsa to tell him that Abu Bakr is a tender-hearted man and if he stands in your place, he would not be able to make the people hear, so it would be better to command Umar. He said: You are indeed like the companions of Yusuf. Command Abu Bakr to lead the people in prayer..."

Reference: Sahih Bukhari, Book of Adhan, Chapter: The man who follows the Imam and the people follow the follower, Hadith No. 713

See, dear readers, even the form of communal prayer was distorted in the effort to legitimize the caliphate of Abu Bakr, and that too, God forbid, in the presence of the Messenger of Allah... How disgraceful!

What kind of communal prayer is it where only Abu Bakr follows the prayer of the Prophet and all the congregation follows Abu Bakr... Really??? It's outrageous, to say the least.

And how did Aisha have the audacity to prioritize her own opinion over the command of the Messenger after he had given his order?

And when the Messenger had already issued his command for Abu Bakr to lead the prayer, didn't the Messenger, God forbid, know the laws of his own Sharia that in such a condition of illness, participation in communal prayers is not obligatory but can be performed individually at home? If he knew, then the Ahl as-Sunnah should explain why the Messenger then went to the mosque after sending Abu Bakr?

Bukhari committed another betrayal by swallowing up the names of those two individuals who supported the Messenger to the mosque, namely Imam Ali and Abbas. However, fortunately, Bukhari faithfully narrated that the Prophet referred to Aisha and Hafsa as "companions of Yusuf".

Meaning, like the women in the story of Yusuf, what's in their heart is different from their outward actions. In the language of prophethood, this is a clear declaration of their hypocrisy and lack of justice...

Well, dear readers, nearly 72 narrations regarding Abu Bakr's supposed lead in communal prayers exist in Sunni books—I emphasize that these are sayings of a large number of Companions, not the commandments of the Prophet.

And all these narrations are not acceptable according to Sunni scholars of narrator-critique as they are mursal (unlinked) narrations. Not only is their chain questionable, but the text of the narration itself is severely flawed and rejected.

Now, should an opponent quip, "See, you yourself wrote there are 72 narrations, so it proves this hadith is mutawatir (consecutively reported)..."

The response for those ignorant is that the abundance of a hadith is not the condition for it to reach the level of tawatur; rather, the condition is that the same text of hadith should be reported by a large number of Companions, which then makes it a mutawatir hadith.

However, these narrations about Abu Bakr are reported by Aisha, Anas, Abu Musa Ash'ari, Ibn Umar, Abdullah bin Mas'ud, Ibn Abbas, Buraida, Abdullah bin Zam'ah, Salim bin Abd, and Hamzah bin Abdullah bin Umar, which do not collectively establish tawatur but are all individually ahad, i.e., solitary reports.

Expanding further, in Bukhari, this report is taken from Aisha, Abu Musa, Ibn Umar, and Hamzah, with Aisha being narrated through Urwah, Aswad, and Ubaydullah bin Utbah.

Looking at Sahih Muslim, it also narrates from Aisha and Abu Musa similarly to Bukhari, albeit with Hamzah and Ibn Umar narrated from Aisha at one or two places.

In Musnad Ahmad bin Hanbal, there's a slight increase with narrations from Ibn Abbas, Anas, Buraida, and Abdullah bin Zam'ah observed.

While Sunan an-Nasa'i quotes narrations from Ibn Mas'ud, Sunan Ibn Majah quotes from Salim bin Ubaid and Hamzah bin Abdullah. This raises a question: Aisha was certainly present at home, and so narrations were transmitted from her, but were the other Companions who directly transmitted narrations also present in the home instead of Aisha??

Does this make sense??

So, this straightforwardly crunches through the narrative clan, hopefully making digestion easier...



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Let's move on...

Let's now conduct a light post-mortem analysis of the hadith example from Bukhari mentioned earlier.

- The narrator of the hadith, Abu Muawiya...

Abu Muawiya's full name is Abu Muawiya Muhammad bin Hazim ad-Darir, regarding whom Imam al-Mizzi writes:

Abbas ad-Duri said, based on Yahya bin Ma'in: He is not reliable.

Meaning he is not trustworthy.

- Tahdhib al-Kamal, Volume 12, Page 364

- Another narrator of the hadith, A'mash...

The full biographical name of A'mash is Sulaiman bin Mihran Al-A'mash. Ibn Hajar Asqalani wrote that he was known for practicing tadlees, and tadlees is despicable and harmful to integrity...

Please refer to the statement:

Sulaiman bin Mihran Al-A'mash was known to use tadlees, as mentioned by an-Nasa'i, ad-Daraqutni, among others.

- Tabqat al-Mudallisīn, Ibn Hajar (852 H), Page 33

Dear readers, Bukhari compiled 10 methods of this communal hadith in his Sahih. If I were to present each hadith, the discourse might slip into becoming a book, hence, for brevity, let's just address Bukhari's narrators found throughout all 10 narrations...

Abu Muawiya and A'mash have been already addressed, let's now begin vaccinating the others.

Narrators of the narrations of the community of Abu Bakr in Bukhari are heading into the clinic of Ahl as-Sunnah's critique and examination...

- Ibrahim bin Yazeed al-Nakhai

He is considered among the Mudallisīn, with Hakim Nishapuri assigning him to the fourth class of Mudallisīn.

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#### - Yahya bin Sulaiman

Yahya bin Sulaiman, about whom Bukhari and a group narrated... While some scholars verified him, Abu Hatim said: “a Sheikh.” However, an-Nasa’i said: “he is not reliable,” and Ibn Hibban observed: “he sometimes narrated odd reports.”

- Mizan al-I’tidal, adh-Dhahabi (747 H), Volume 4, Page 382

#### - Ibn Shihab as-Zuhri

Zuhri was also among the employees of the Umayyad hadith factory.

- History of Damascus, Ibn Asakir (571 H), Vol 42, Page 228

Ibn Hajar also wrote that Zuhri practiced tadlees.

- Introduction to the saints by their description of tadlees, Ibn Hajar Asqalani, p. 109, item 102/36

Abn Abi Hadid mentioned that Zuhri turned away from Imam Ali.

- Commentary on Nahj al-Balagha, ibn Abi al-Hadid (656 H), Vol 4, Page 102

#### - Abd al-Malik bin Umair

In the books of Sunni narrators, he is described as:

“A man who practiced tadlees,” “very weak,” “made many errors,” “very confused in hadith,” “mixed up,” and “not a preserver.”

Imam Mizzi mentioned him in Tahdhib al-Kamal, and Ibn Hajar discussed him in Tahdhib al-Tahdhib:

Ali bin al-Hassan al-Hafiz: I heard Ahmad bin Hanbal say: Abd al-Malik bin Umair is extremely confused in his narrations despite their rarity.

#### - Abu Musa al-Ash’ari

Studying his life reveals that his behavior towards Amir al-Mu’minin was not commendable. He played a role in deposing Amir al-Mu’minin after the arbitration following the Battle of Siffin.

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As per the narration in Sahih Muslim, the second Caliph did not rely on his word in the matter of seeking permission, supporting the unreliability of his narrations.

- Sahih Muslim Nishapuri (261 H), Vol 6, pg178

- Anas bin Malik

The primary accusation against him is lying, for instance, hiding the Hadith of Ghadir, as related by Imam al-Baladhuri.

- History of the Nobles, adh-Dhahabi (748 H), Vol 5, pg 331

This is sufficient about Anas bin Malik; let's proceed...

- Abu Ma'mar: Abdullah bin Amro bin Abi al-Hajjaj Abu Ma'mar al-Minqari al-Basri

Imam Razi wrote about him:

He was not preservant and had a reputation among the people of knowledge.

- Al-Jarh wa al-Ta'dil, Razi (327 H), Vol 5, pg 119

- Hisham bin Urwah bin Zubair bin al-Awwam

Ibn Hajar labelled him as Mudallis: Hisham bin Urwah bin Zubair bin Al-Awwam Al-Asadi Thiqah Faqih might sometimes do tadlees...

- Taqrib al-Tahdhib, Ibn Hajar (852 H), Vol 2, pg267

Imam Mizzi mentioned that even Imam Malik was not pleased with him.

- Tahdhib al-Kamal, Mizzi (742 H), Vol 30, pg 239

The most crucial point is that Ibn Hajar mentioned him in "Tabaqat al-Mudallisin."

Tabaqat al-Mudallisin, Ibn Hajar (852 H), pg 26

- Urwah bin Zubair

He was among the enemies of Ahl al-Bayt, belonged to Muawiya's camp, and was known among those who fabricated narrations.

Now, finally, we come to Aisha, the mother of the believers...

If I were to start on Aisha now, this discussion would end here, and a thorough review of her character would certainly transition from an article to a voluminous book...

So, dear readers, I leave you with the words of the Prophet concerning Aisha's reliability from the same hadith mentioned above...

Let's re-examine why Aisha is not considered reliable by us...

"You are like the companions of Joseph"...

The Prophet addressed Aisha and Hafsa, indicating their actions were similar to those women in the story of Joseph; hiding one thing in their hearts while doing something else outwardly. In other words, this was an open declaration of their hypocrisy by the tongue of prophethood.

I'll keep this brief since we have to move on to the second part, and the writing has indeed become lengthy.

Now, by quoting this narration, I utterly shred the chain of transmission that follows Bukhari, which is most frequently cited, i.e., the Muwatta of Imam Malik... Let's observe

And thus, other Sunni authorities speculate on this account of Imam Malik's Muwatta...

- Imam Ibn Abdul Barr classified this hadith from Muwatta as mursal

"This is a mursal narration in Muwatta"

- al-Istidhkar, Ibn Abdul Barr (463 H), Volume 2, Page 175

Imam Abdul Barr also states in another book, al-Tamhid...

"There is no disagreement about Malik in what I know in transmitting this hadith as mursal."

- Al-Tamhid, Ibn Abdul Barr (463 H), Volume 22, Page 315

Let's take a look at the narrators of this report...

- Hisham bin Urwah bin Zubair bin al-Awwam

As mentioned above, he was Mudallis...

- Urwah bin Zubair

Similarly, he was described as an enemy to Ali and a functionary in Muawiya's campaign...

Now, while we're at it, let's also present a hadith from Ibn Majah, to show who the Prophet actually called to lead the prayers and how Aisha opposed it and how Bukhari changed names... Observe

"When the Prophet fell ill in the illness he died from, he was in Aisha's house. He said: 'Call Ali for me.' Aisha said: 'O Messenger of Allah, shall we call Abu Bakr for you?' He said: 'Call him.' Hafsa said: 'O Messenger of Allah, shall we call Umar for you?' He said: 'Call him.' Umm al-Fadl said: 'O Messenger of Allah, shall we call Abbas for you?' He said: 'Call him.' When they all gathered, he raised his head and did not see Ali, so he remained silent..."

- Sunan Ibn Majah, Volume 1, Page 391, International Hadith Number 1235

Righteous readers, you've seen just how much manipulation was involved, how caliphate was forcefully thrust upon Abu Bakr, and how Abu Bakr's daughter disrespected the Prophet by necessitating him to repeat himself, and finally, the Prophet used the harshest of metaphors related to Prophet Joseph to reveal the judgment of Abu Bakr's daughter to the nation...

So much is running through my mind, ah, how do I hold myself back... Not intending to make this any longer...

Let's now discuss some logical points, and also refute this communal narration through rational and logical reasoning...

Number one...

Even if we were to accept this hadith for the sake of argument, what then happens to the Sunni principle that the Prophet did not appoint anyone as a caliph but left it to the community to reach a consensus and elect their own leader??? Any answers???

Number two...

If leading the congregational prayers grants one the right of caliphate, then the supposed truthful (Abu Bakr) only led the prayers once, whereas Amir al-

Mu'mineen, Imam Ali, led the prayers for four months in the Prophet's stead and not only as the prayer leader but also as the appointed governor of Medina by the Prophet! Thus, doesn't Imam Ali have a more valid claim to the caliphate compared to Abu Bakr???

Number three...

Let's move past Imam Ali, with whom you have a genealogical issue, but you do accept the other Companions. So, tell us about Ibn Umm Maktum, Abu Hudhaifah, Abdur-Rahman bin Auf, and others, since they also performed congregational duties. Regarding Ibn Umm Maktum, your scholars write:

- Muhammad bin Abdul Rahman Al-'Anbari told us, Ibn Mahdi informed us, Imran Al-Qattan narrated from Qatada from Anas that the Prophet - peace be upon him - appointed Ibn Umm Maktum, who was blind, to lead the people in prayer.

... The Noble Prophet appointed Ibn Umm Maktum, a blind man, as his deputy to lead the prayers.

- Sunan Abi Dawud, Volume 1, Page 143

- Ibn Hajar wrote more explicitly:

Ibn Abdul Barr narrated that a group of scholars of genealogy and biographies reported the Prophet - peace be upon him - appointed Ibn Umm Maktum thirteen times as his deputy for prayers.

... The Noble Prophet appointed Ibn Umm Maktum as his deputy for prayers thirteen times.

- Kitab al-Isabah fi Tamyiz as-Sahabah [Ibn Hajar al-Asqalani] Volume 4, Page 495

- Ibn Kathir wrote:

During the expedition to Tabuk, the Prophet - peace be upon him - prayed behind Abdur-Rahman bin Auf for the Fajr prayer.

... During the battle of Tabuk, the Messenger of Allah - peace be upon him - prayed the Morning Prayer behind Abdur-Rahman bin Auf.

- Al-Bidaya wa al-Nihaya, Ibn Kathir (744 H), Volume 5, Page 28

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- About Salim Mawla Abi Hudhaifah, it's mentioned in Bukhari that:

When the first group of Muhajirun arrived at As-Sabah - a place in Quba - before the arrival of the Messenger of Allah - peace be upon him - Salim mawla of Abu Hudhaifah led them in prayer.

... When the first group of Migrants reached Quba, before the arrival of the Prophet - peace be upon him - in Medina, Salim, the freed slave of Abu Hudhaifah, was leading them in prayer.

- Sahih Bukhari, Volume 1, Page 170, Book of Adhan, Chapter of the Slave and Mawla

If the Prophet's delegation of leading the congregational prayer is a proof for someone's succession, then Salim had been performing this duty long before the Prophet's arrival in Medina, right?

- Let's understand when the Prophet - may Allah bless him and grant him peace - wanted to write something concerning Ali during his illness, he was accused of delirium, but when appointing Abu Bakr for the communal prayers in the same condition, it wasn't considered delirium but became evidence of Abu Bakr's caliphate. How so?

- Another question is, according to historical records, the Prophet - peace be upon him - fell ill one day after appointing Usama as the army's commander and ordered that the Muhajirun, Ansar, Abu Bakr, and Umar join Usama's army, and he cursed those who opposed Usama.

This entire account can be verified in Fath al-Bari and Tarikh al-Umam wa al-Muluk.

Is it plausible that the Prophet - peace be upon him - issued two entirely different commands for Abu Bakr at the same time? Meaning, he ordered him to join Usama's army outside Medina on one hand and to lead the communal prayers on the other?

If in the Prophet's eyes, Abu Bakr was deserving of the Caliphate, then why did he become deserving of the Prophet's curse by not joining Usama's army?

Can someone cursed by the Prophet be considered deserving of the Caliphate?

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- If the Prophet had indeed appointed Abu Bakr through his command to lead the prayer, why does Umar bin Khattab deny this?

Narrated by Abdullah bin Umar in Bukhari and Muslim:

When urged to appoint a successor, Umar said: "If I appoint someone, Abu Bakr did so and was better than me; and if I leave it, the Prophet - peace be upon him - did so and was better than me."

- Sahih Bukhari, Volume 4, Page 2256, Hadith 7218, Book of Judgments, Chapter on Succession
- Sahih Muslim, Volume 3, Page 1454, Hadith 1823, Book of Leadership, Chapter on Succession and Leaving it.

Answer us, brothers... Why the silence?

- If this is proof of the Caliphate, then why do your scholars like Imam Nawawi and Ibn Kathir not accept it? Observe:

Imam Nawawi wrote in his explanation of Sahih Bukhari:

"This hadith is evidence that the Prophet - peace be upon him - did not appoint a specific person as Caliph, which is a consensus among the Ahl al-Sunna and others."

- Sahih Muslim with Nawawi's commentary, Volume 12, Page 205.

Ibn Kathir outright rejects it:

"Indeed, the Messenger of Allah - peace be upon him - did not appoint anyone specifically as Caliph, not Abu Bakr as some Ahl al-Sunna claim, nor Ali as some Rafidha say."

- Al-Bidaya wa al-Nihaya, Ibn Kathir, Volume 5, Page 219

In short, these communal narrations attributed to the supposed Siddiq are so conflicted that even Ibn Abi al-Hadid couldn't hide his skepticism and wrote:

This suggests the validity of the Shia's claim that Abu Bakr's prayer leadership came from Aisha's command;

He then continued, asking his teacher:



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“Do you think the command for prayer came from Aisha?” The teacher replied, “I don’t say so, but Ali says so. Ali’s and my responsibility are different; Ali was present there, and I was not.”

Thus, it’s proven that Abu Bakr’s communal narration is absolutely not evidence of his caliphate, rather it’s nothing more than a tale, for such an order was never given by the Prophet but for this task, the Commander of the Faithful, Imam Ali, was summoned, failing to adhere to which, the daughter of Abu Bakr committed disrespect towards the Prophet. And as Ibn Abi al-Hadid says... This command was indeed given by Aisha herself, not by the Prophet - peace be upon him.

Peace be upon you,

Abu Abdullah

## Chapter 13:

## Real views of Shia scholars on reciting "Shahadat-e-Salsa" in the call to prayer (Azan) and Iqamah

Peace be upon you, believers

I have observed on social media that some believers incessantly engage in hurling accusations and insults towards the esteemed Shia scholars and jurists over the testimony of 'Aliyun Waliullah' in the Adhan (call to prayer) and Iqamat (the final call before the commencement of the prayer).

The matter escalated when a video of Dr. Muhammad Tijani Samawi (may Allah protect him), a distinguished debater in the Shia world, meeting with Sheikh Taqi Hashmi Al-Najafi in response to an accusation made by Dr. Najah Al-Tai, went viral. In this video, the eminent debater clarified his stance in the clearest of terms regarding the accusation related to his question and exonerated himself, which did not sit well with certain individuals or perhaps thwarted their intentions.

As a result, these particular circles started using the testimony of the guardianship of Imam Ali (peace be upon him), against those grand Shia jurists who have been defending this guardianship on all fronts since the Occultation of the Imam.

Therefore, I found it necessary to briefly quote the opinions of the great Shia scholars and jurists concerning the third testimony in Adhan and Iqama so that the general believers, men and women, stay vigilant against such conspiracies plotted by those against the rightful scholars.

Without further ado, let's conclude, but if anyone has reservations about the issue of the third testimony, they can refer to my writings on this topic. Here are some hadiths and then briefly, the statements of the scholars...

Let me clarify, if someone does not believe in the guardianship of Commander of the Faithful, Imam Ali (peace be upon him), not only is their prayer unacceptable in the sight of Allah, but their very breaths are illegitimate.

Let's first look at the hadiths:

Imam Sadiq (peace be upon him) states under the verse:

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“To Him ascends the good word, and righteous action raises it. But those who plot evil deeds will have severe punishment.”

- (Qur'an 35:10)

“This refers to us, Ahlulbayt, hence, whoever does not accept our guardianship, Allah will not accept any of their deeds.”

- Al-Kafi, Vol 1, Page 430

It is narrated from Zurarah that Imam Baqir (peace be upon him) said: “Islam is based on five pillars: Prayer, Zakat, Hajj, Fasting, and Guardianship (Wilayat),” and when asked which of these is the greatest, Imam replied, “Guardianship, for it is the key to all.”

- Usul al-Kafi, Vol. 2, Page 18

The Messenger of Allah (peace be upon him) said:

“By the One who sent me with the truth as a bearer of glad tidings, the Throne and the Chair did not become stable, nor did the heavens and the earth arise, except when Allah wrote on them, There is no god but Allah, Muhammad is the Messenger of Allah, Ali is the Commander of the Faithful.”

- Bihar al-Anwar, Vol. 27, Page 8

These were a few hadiths transmitted by the same jurists and hadith scholars who are being criticized today.

Let me now quickly quote the opinions of scholars regarding the third testimony in Adhan and Iqama:

1: Allama Majlisi writes: “It is not far-fetched for the testimony of Wilayat to be among the recommended parts of Adhan...and if the caller or the one establishing prayer recites it not with the intention of it being a part thereof but for blessings, he is not sinful.”

- Bihar al-Anwar, Vol. 81, Book of Prayer, Section on Adhan and Iqama

2: Allama Tabatabai in his book Tafsir al-Mizan writes: “Without the love and guardianship of the Ahlulbayt (peace be upon them), the prayer is of no benefit; thus, we affirm the love and guardianship of Muhammad and the family of Muhammad (peace be upon them) by reciting ‘Ashhadu anna Aliyan waliullah’ in

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Adhan and Iqama, 'Ihdinas Siratal Mustaqeem' in the prayer, and sending blessings on Muhammad and his progeny in Tashahhud."

- Tafsir al-Mizan, Vol. 1, Page 41

In another place, it is written by Allama:

"When the name of Muhammad (PBUH) is mentioned, send blessings upon him and his family and complete the two testimonies with the one through which religion was perfected in the community."

- Poetic Verses, The Traditions and Etiquettes of the Call to Prayer

3: The author of Jawahir writes:

"There is no harm in mentioning the third testimony in the call to prayer without the intention of it being an integral part, acting upon the aforementioned hadith... However, had there not been a consensus among the scholars regarding its non-integrality, claiming it to be an integral part could have been possible since the general (rule) allows for the legality of specificity."

- Jawahir al-Kalam; 987

And then in his book "Najat al-Abad," he writes:

"It is recommended to send blessings upon Muhammad and his family when his name is mentioned and to complete the two testimonies with the testimony of Ali's guardianship to Allah and his leadership over the believers in the Adhan, Iqama, and others."

4: Grand Ayatollah Sayyid Khoei says:

"The testimony of the guardianship of Amir al-Mu'minin, Ali (PBUH), completes the testimony of the Prophethood and is recommended in itself, even though it is not part of Adhan or Iqama."

- Al-Masa'il al-Muntakhabah; 87

5: Sheikh of Jurists and Mujtahideen, Grand Ayatollah Araki writes:

"Ashhadu anna Aliyan Wali Allah is not part of Adhan or Iqama, but it is good to say it after Ashhadu anna Muhammadan Rasool Allah with the intention of seeking nearness."

- Clarification of Issues 119, Issue 912

6: The late Mulla Ahmad Naraqi, in response to those who consider the third testimony in Adhan as disliked, stated:

“Therefore, considering its recommendation in it due to the leniency in its evidence is not far-fetched, and the scarcity of its reports does not prevent the establishment of Sunnah by them. How can it be when you see that many jurists respond to the scarce reports by deeming them as recommended and apply them to recommendations.”

- Musnad al-Shia

7: Grand Ayatollah Borujerdi writes:

“The testimony to Ali is not part of the Adhan, but there is no harm in bringing it with the intention of merit independently after the testimony to Prophethood.”

- Jurisprudential Issues, Fatwas of Ayatollah Borujerdi

8: Grand Ayatollah Golpayegani says:

“Ashhadu anna Aliyan Wali Allah is not part of Adhan and Iqama, but it is good to say it after Ashhadu anna Muhammadan Rasool Allah with the intention of seeking nearness.”

- Tauzeh al Masail 190, Issue 928

9: The leader of the Islamic Revolution, Imam Khomeini, writes in his treatise:

“Ashhadu anna Aliyan Wali Allah is not part of Adhan and Iqama, but it is better to recite it after Ashhadu anna Muhammadan Rasool Allah with the intention of seeking closeness.”

- Selected Issues in Explanation of Problems 103, Issue 469

10: Grand Ayatollah Sayed Mohsen Al-Hakim writes:

“There is no problem in reciting it with the intention of its absolute recommendation, rather in this era it is considered among the symbols of faith and a marker of Shia identity, hence from this aspect, its recitation holds legal preference, and at times, it might even become obligatory.”

- Al-Mustamsik Al-Urwah 5438

11: Grand Ayatollah Sayed Ali Khamenei, in answer to a question regarding the third testimony in Adhan and Iqama, states:

“Legally, it is not part of the Adhan or Iqama, but there is no harm in it if it is not intended as an integral part of Adhan and Iqama, rather it is preferable if it is solely for declaring belief and acceptance of what one believes regarding the successor of the Messenger of Allah (PBUH) and his infallible successors.”

- Answers to Legal Inquiries, 1139, Question 467

12: Grand Ayatollah Bahjat in his treatise writes:

“It is not unlikely for the acknowledgement of the guardianship of Amir al-Mu’minin, Ali ibn Abi Talib (PBUH), in the recommended Adhan to be preferable, in the form of various phrases quoted in Nahjul, Al-Fiqh, and Al-Ihtijaj, whether it is ‘An Aliyan Wali Allah,’ ‘O Ali Amir al-Mu’minin,’ or ‘Ashhadu anna Aliyan Wali Allah.’ Indeed, the acknowledgement of guardianship, even outside Adhan, is commendable, hence, there’s no specific need for a distinct evidence in the context of Adhan, and the most complete phrase here is an acknowledgment of his caliphate or trusteeship and that of the pure Imams (PBUH).”

- Treatise Clarifying the Issues 122, Issue 722

13: Grand Ayatollah Makarem Shirazi writes:

“Ashhadu anna Aliyan Wali Allah is not part of Adhan and Iqama, but it is advisable to recite it after Ashhadu anna Muhammadan Rasool Allah with the intention of blessing, in a manner that makes clear it is not part of it.”

- Clarification of Issues 160, Issue 843

14: Grand Ayatollah Shubairi Zanjani states:

“Ashhadu anna Aliyan Wali Allah is not part of Adhan and Iqama, however, the guardianship of Amir al-Mu’minin and the infallible Imams (PBUH) is a pillar of faith, and Islam without it is merely a facade empty of meaning. It is commendable to testify to the guardianship and leadership of Amir al-Mu’minin and all the infallible Imams (PBUH) after Ashhadu anna Muhammadan Rasool Allah, intending blessing and good omen, in a way that it does not resemble parts of Adhan and Iqama.”

- Treatise Clarifying the Issues 1 223, Issue 928

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Dear readers, these were the views of 14 Shia scholars on the third testimony in Adhan and Iqama, related to the Fourteen Infallibles (PBUH).

I conclude this writing with a caution to remain vigilant against any schemes attempting to forcibly impose fundamental beliefs onto jurisprudential matters and misleading the common people away from the righteous scholars; for, in the Occultation of Imam Mahdi (May God hasten his reappearance), the two strong arms of Shia include the mourning for the Lord of Martyrs and the system of Marja'iyat (religious authority).

May no one lead astray...

Peace be upon you,

Abu Abdallah.

## Chapter 14:

**A Historical Defense of the Shi'i Adhan and Kalimah, from Ahlus Sunnah Books**

In the name of Allah, the Most Merciful, the Most Compassionate,

I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah.

I bear witness that Amir al-Mu'minin Ali is the Guardian of Allah.

O Allah, send blessings upon Muhammad and the family of Muhammad and hasten their relief.

Certainly, there's no need to write an extensive treatise, for the modern-day Mu'awiya and Yazid, born of Hind's impure womb, lack the significance for them to be explained with logic and evidence. And as for the claim that you will remove 'Aliyun Wali Allah' from the call to prayer, it's merely a fool's dream that will never come to fruition.

For people like you, only metaphors are effective, so I commence the defense of 'Ashhadu anna Aliyan Wali Allah' with this approach.

O impure filth, before you dub the guardianship as terrorism, perhaps first consult your books to realize your colossal ignorance.

The guardianship without whose acknowledgment no prophet could be a prophet, and no messenger could attain the degree of messengership—are you calling that guardianship terrorism?

Here, you absolute ignorants, accept some metaphors from your ancestors' books and, as always, make sure to declare your mother's impurity by ranting aimlessly and shouting Kafar, Kafar, because this is the sole certificate of love for Ali that every pure person desires to obtain.

**Metaphor Number One:**

First, the hadith that your Imam Hakim Nishapuri, a distinguished Sunni scholar of the fourth century Hijri, didn't record in any historical book but rather in the renowned book "Ma'rifat Ulum al-Hadith" on page 95. Here, have a look.



Narrated by Abu al-Hasan Muhammad ibn al-Muzaffar al-Hafiz: “Abdullah ibn Muhammad ibn Ghazwan narrated: From Ali ibn Jabir: From Muhammad ibn Khalid ibn Abdullah: From Muhammad ibn Fudayl: From Muhammad ibn Suqah, from Ibrahim, from Al-Aswad, from Abdullah, who said: The Prophet (PBUH) said: "O Abdullah, an angel came to me and said, 'O Muhammad, ask those whom We sent before you of Our messengers, on what were they sent?' I said, 'On what were they sent?' He said, 'Upon your guardianship and the guardianship of Ali ibn Abi Talib.'”

- The book: Knowledge of the Sciences of Hadith, p. 95, Author: Abu Abdullah Hakim Muhammad ibn Abdullah ibn Muhammad ibn Hamdowih ibn Nuaim ibn Hakim Dabi Tumani Nisaburi (d. 405 AH), Publisher: Dar al-Kutub al-Ilmiyah - Beirut, Second Edition, 1397 AH - 1977 CE, in one volume [Book pagination matches the printed edition, part of the Graduation Service]

Now, undoubtedly, your aversion to Ali must have further intensified, so to alleviate your discomfort, Imam Hakim marked all narrators of this hadith as trustworthy alongside the hadith itself:

“Hakim said: Ali ibn Jabir singularly narrated from Muhammad ibn Khalid, from Muhammad ibn Fudayl, and we have only written it from ibn Muzaffar, who we consider a trustworthy Hafiz.”

Let me also present further references for this hadith from other Sunni texts:

- 1. Al-Kashf wal-Bayan (Tafsir al-Tha’labi), Vol. 8, p. 338, Author: Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim al-Tha’labi al-Nisaburi (d. 427 AH / 1035 CE), Publisher: Dar Ihya al-Turath al-Arabi - Beirut - Lebanon - 1422 AH - 2002 CE, First Edition, Verified by Imam Abi Muhammad ibn 'Ashur, Reviewed and corrected by Professor Nazir al-Saadi.
- 2. History of Damascus and the Mention of Its Merit and Naming of Its Partisans (Tarikh Madinat Dimashq), Vol. 42, p. 241, Author: Abi al-Qasim Ali ibn al-Hasan Ibn Hibat Allah ibn Abdullah al-Shafi’i (d. 571), Publisher: Dar al-Fikr - Beirut - 1995, Edited by Muhibb al-Din Abi Said Umar ibn Gharama al-Umari.
- 3. The Jewels of the Qur’an (Tafsir al-Tha’alabi), Vol. 8, p. 338, Author: Abdul Rahman ibn Muhammad ibn Mukhluf al-Tha’alabi (d. 875), Publisher: Al-Alami Foundation for Publications, Beirut.

- 4. Shawahid al-Tanzil Hasan, Vol 2, p. 223.

Now tell me, you children of the contemptible Hind, the guardianship of Ali, inseparable from the Prophet's endorsement and an acknowledgment without which Allah appoints none as a prophet, you term it terrorism?

Let's proceed to the next metaphor...

### **Metaphor Number Two:**

The Messenger of Allah (peace be upon him and his family) said:

"It is inscribed on the gate of Paradise: Muhammad is the Messenger of Allah, Ali ibn Abi Talib is the brother of the Messenger of Allah. This was before Allah created the heavens and the earth by two thousand years."

This is narrated by Jabir ibn Abdullah Ansari that the Messenger of Allah stated.

Now, you'll probably rush to prove the chain of this report as weak... Oh no, my child, below, I am presenting two references that are the sources of your science of Biographical Evaluation, namely Mizan al-I'tidal fi Naqd al-Rijal and Lisan al-Mizan by Asqalani. Go and check its chain yourself... Bravo.

### **References:**

- 1. Fada'il al-Sahaba by Ibn Hanbal, Vol. 2, p. 665, Author: Ahmad ibn Hanbal Abu Abdullah al-Shaybani, Death: 241, Publisher: al-Resalah Publishers, Beirut, 1403 - 1983, First Edition, Editor: Dr. Wasi Allah Muhammad Abbas.
- 2. Al-Mu'jam al-Awsat, Vol. 5, p. 343, Author: Abu al-Qasim Sulaiman ibn Ahmad al-Tabarani, Death: 360, Publisher: Dar al-Haramain - Cairo - 1415, Editors: Tariq bin Awadh Allah bin Muhammad, Abd al-Mohsen bin Ibrahim al-Husaini.
- 3. Hilyat al-Awliya wa Tabaqat al-Asfiya, Vol. 7, p. 256, Author: Abu Nuaim Ahmad ibn Abdullah al-Asbahani, Death: 430, Publisher: Dar al-Kitab al-Arabi - Beirut - 1405, Fourth Edition.
- 4. History of Baghdad, Vol. 7, p. 387, Author: Ahmad ibn Ali Abu Bakr al-Khatib al-Baghdadi, Death: 463, Publisher: Dar al-Kutub al-Ilmiyah, Beirut.
- 5. History of Damascus and Mention of Its Merit and Those Who Resided in It, Vol. 42, p. 59, Author: Abu al-Qasim Ali bin al-Hasan bin Hebat Allah

bin Abdullah al-Shafi'i, Death: 571, Publisher: Dar al-Fikr - Beirut - 1995, Editor: Muhibb al-Din Abi Said Umar bin Gharama al-Umari.

- 6. Mizan al-I'tidal in Criticism of Men, Vol. 3, p. 112, Author: Shams al-Din Muhammad bin Ahmad al-Dhahabi, Death: 748, Publisher: Dar al-Kutub al-Ilmiyah - Beirut - 1995, First Edition, Editors: Sheikh Ali Muhammad Muawad and Sheikh Adel Ahmad Abdul Mawjood.
- 7. Lisan al-Mizan, Vol. 2, p. 483, Author: Ahmad bin Ali bin Hajar Abu al-Fadl al-Asqalani al-Shafi'i, Death: 852, Publisher: al-Alamy Foundation for Publications - Beirut - 1406 - 1986, Third Edition, Edited by The Nizamiyya Encyclopedia, India.

Meaning, leave the Hadith of Ghadir and Status aside. Here Allah had already joined Ali's name with the Messenger Muhammad, even before the creation of the universe, by two thousand years—Ali, whose guardianship you call terrorism.

Meaning, the attestation and declaration of Amir al-Mu'minin have always been alongside the Messenger of Allah, and that since eternity...

Then why can't this companionship exist in the Adhan and Iqamat? If you have an answer, bring it.

Let's proceed to the next metaphor...

### **Metaphor Number Three:**

Now see what your Imam Daylami is writing.

Hazrat Hudhayfah ibn al-Yaman narrates from the noble Prophet that he said:

"If people knew why Ali was called the commander of the faithful, they would not deny his virtues; he was named the commander of the faithful when Adam was between spirit and body, Allah the Almighty said, 'And when your Lord took from the children of Adam from their loins their descendants and made them bear witness concerning themselves, "Am I not your Lord?" The angels said, "Yes," and He said, "I am your Lord, Muhammad is your Prophet, Ali is your Commander."

Reference:

- al-Firdous bima'thur al-Khitab, Vol. 3, p. 354, Author: Abu Shuja Shiruyeh bin Shahrदार bin Shiruyeh al-Daylami al-Hamadhani nicknamed Ilkiya, Death: 509 AH, Publisher: Dar al-Kutub al-Ilmiya.

There you go, the conclusion... Oh, Allah had already taken the acknowledgment of Imam Ali's guardianship in the realm of particles, immediately following His and His Prophet's acknowledgment...

Which means,

There is no deity but Allah, Muhammad is the Messenger of Allah, and Ali is the guardian of Allah.

This is what you call an unbroken sequence of acknowledgment...

### **Metaphor Number Four:**

Now, see what your Imam Al-Marghi writes:

"It was narrated that a man entered upon the Messenger of Allah (peace be upon him and his family) and said: 'O Messenger of Allah, Abu Dharr mentions in the Adhan, after the testimony of the Messenger, the testimony of the Guardianship (Wilayah) for Ali.' The Messenger of Allah (peace be upon him and his family) responded, 'So be it, have you forgotten my saying at Ghadir Khumm: Whoever I am his master, Ali is his master?'"

- As-Sulafah Fi Amr Al-Khilafah, p. 32

Hey, where are you going now?.. I've not yet completed five references in relation to my being 'Panjetan' (pertaining to the five holy personalities of Islam - Prophet Muhammad, Ali, Fatimah, Hasan, and Husayn). Let me at least provide the final 'Panjetan' metaphor for you!

Now observe the narration attributed to the great Companion of the Prophet, whom the Prophet himself considered as his family, namely Salman the Persian (Salman-e-Muhammadi) as documented by Imam Al-Marghi.

### **Metaphor Number Five:**

Your Imam Al-Marghi writes:

"A man approached the Messenger of Allah (peace be upon him and his family) and said: 'O Messenger of Allah, I have heard something that I have never heard

before.’ The Prophet (peace be upon him and his family) asked, ‘What is it?’ He replied, ‘Salman bears witness in his Adhan, after the testimony to your Prophethood, the testimony to the Guardianship (Wilayah) of Ali.’ The Prophet (peace be upon him and his family) said: ‘You have heard something good.’”

- As-Sulafah Fi Amr Al-Khilafah, p. 32

So, “servants of the Companions,” what do you have to say now?.. The rites are concluded.

Now we, the Shia, have proven the so-called “terrorism” in Adhan through the character of the Companions of the Prophet himself, with the affirmation and support of the Messenger of Allah!

Thus, here the five ‘Panjetan’ related metaphors have been completed.

...Naray Haideri... Ya Ali, Ya Ali

Alright, now let’s address some questions I have for you, including why and how your second Caliph added “Prayer is better than sleep” to the Adhan, considering this wasn’t part of the Adhan during the time of the Prophet Muhammad ﷺ nor during the era of your first Caliph.

Before you answer, take these arguments from me, and then you may try to respond till the Day of Judgment.

Your Imam Malik writes in his Muwatta:

“When the muezzin came to Umar ibn al-Khattab to call him for the morning prayer, he found him asleep. He said: ‘Prayer is better than sleep.’ So, Umar commanded him to include it in the call for the morning prayer.”

- Al-Muwatta, Vol. 1, p. 72

Now, take a look at what your Imam Ibn Hazm says in his famous book Al-Muhalla:

“Prayer is better than sleep, and we also do not say this because it was not conveyed by the Messenger of Allah ﷺ.”

- Al-Muhalla, Vol. 3, p. 161

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In the end, I'll just say, refrain from slandering the Shia by making your mothers impure, as we already know you all are illegitimate.

Abu Abdullah

## Chapter 15:

## Irrefutable Arguments from the Quran and Ahlus Sunnah Traditions on the Daughters of the Prophet ﷺ and the Scholarly Operation of Dhu al-Nurayn (alleged virtue of third caliph)

In the name of Allah, the Most Merciful, the Most Compassionate,

Blessings and peace upon Muhammad and the family of Muhammad.

I had promised to write about the daughters of the Prophet ﷺ, which I am now going to fulfill. This is a subject on which, by the grace of Abul Fazl, I could compile an entire book. However, as you all know about my disposition, I always strive to keep my writings concise and comprehensive, aiming to present my arguments in such a way that they are easy to understand and internalize.

Here too, I will attempt to use my pen in defense of Ahlulbayt, preparing for my grave in the process. As you are aware, since the impure era of Muawiyah ibn Abu Sufyan, enemies of the Prophet ﷺ and his family have persistently attempted to elevate individuals, referred to as supposed companions, to the status of Companions of the Prophet, in order to weave Ahlulbayt and Companions into a single narrative of virtues. This vile act was not restricted to Ahlulbayt; attempts to distort the personality of the Prophet ﷺ also continued and still persist.

Among these vile conspiracies, there's a chapter on "The Daughters of the Prophet ﷺ" which has been buried in the dark pages of history to elevate the status of their alleged companion, Uthman ibn Affan, even if it meant sully the character of the Prophet ﷺ himself – God forbid – who came to abolish idolatry but who was purported to have married his so-called daughters to idolaters... Allah is Greatest.

Without prolonging the introduction, let me move forward.

Sunni response to the attribution of daughters to the Prophet ﷺ with reference to the Quran:

A significant point I mentioned in my introduction is that the primary objective and benefit of fabricating the tale of the daughters of the Prophet ﷺ was actually an effort to establish a relationship between Bani Umayyah and Bani

Hashim, giving a false kinship to the third Caliph, Uthman ibn Affan, with the Prophet ﷺ to elevate his status.

With this in mind, let's observe references from the Holy Quran and Sunni commentaries.

**Evidence 01 - Mention of the Prophet ﷺ having only one daughter in the Tafsir Durr al-Manthur:**

Imam Jalal al-Din al-Suyuti, in his Quran commentary, Durr al-Manthur, which compiles over ten thousand Hadiths, states regarding the interpretation of Surah Ra'd verse 29:

"It was narrated by Imam Ibn Hatim from Hazrat Furqad as-Sanjari that Allah revealed in the Gospel to Jesus that, 'O Jesus, preach to the people to believe in Allah and His messenger who are the unlettered Prophet appearing at the end of times. Confirm and follow him; they are the camel riders, the wearers of armor, the carriers of sticks, and the wearers of crowns, with broad eyes and joined eyebrows. They are the wearers of sheets – from his blessed lineage, namely Khadijah. O Jesus, Khadijah has a palace in paradise made of pearls, where neither any harsh speech is heard nor any fatigue is suffered. Her daughter is Fatimah, and she has two sons who will be martyred, namely Hasan and Husayn.'"

- Tafsir Durr al-Manthur, Volume 4, Page 165, Commentary on Verse 29, Surah ar-Ra'd.

Thus, you have seen Imam Suyuti's reference indicating that Allah had revealed to Jesus, centuries before the birth of the Prophet Muhammad ﷺ, that from his wife Khadijah, he would have only one daughter, Fatimah, and she would have two sons, Hasan and Husayn, who would be martyred.

Now, I ask my Sunni brethren to answer: if Imam Suyuti presents such a Hadith in your respected Tafsir, confirming from Allah's side that the Prophet ﷺ had only one daughter, then why were the other three daughters not mentioned nearly 400 years earlier in the revelation to Jesus? Do you, God forbid, possess more knowledge than your Lord that you know there were four daughters, but Allah did not?

As we proceed further...



## **Evidence 02 - “Marry those pleasurable to you in their religion...” - Quranic command and the instruction of the Prophet ﷺ**

Refer to Surah Al-Baqarah, Verse 221

[Paraphrased Translation]: Beware, do not marry idolatrous women until they believe. A believing maid is better than an idolatress even if she pleases you. Do not give your daughters in marriage to idolatrous men until they believe. A believing slave is better than an idolater even if he pleases you...

Considering this Quranic directive, how could the Prophet ﷺ, God forbid, marry his daughters to idolaters, not just any idolaters, but to the worst enemies of Islam like the sons of Abu Lahab, Utbah, and Utaibah?

Therefore, you must agree those daughters were not actually of the Prophet ﷺ else, he would absolutely never marry them to disbelievers. If you still insist they were his daughters, it would be a direct contradiction to both the Quran and the teachings of the Prophet ﷺ, resulting in disbelief.

Let's continue...

## **Evidence 03: The three daughters attributed to the Prophet ﷺ were orphans during his lifetime, proof from the Quran**

Imam Fakhr ad-Din ar-Razi in his Tafsir Kabir writes...

The detailed evidence explores the context of revelation related to the orphaned status of the daughters, indicating that if these daughters were truly his own, the Quran would not refer to them as orphans.

## **Evidence 04: Zainab, Ruqayyah, and Umm Kulthum, attributed to the Prophet ﷺ, were his foster daughters**

In the esteemed Tafsir Gharib al-Quran by Imam Nishapuri...

[The evidence describes these daughters as fostered, indicating a lack of biological relation to the Prophet.]

These evidences collectively challenge the narrative of the Prophet ﷺ having four daughters, urging a reevaluation based on scriptural and historically authentic sources.

Now, let's turn to the most trusted book for evidence, namely Sahih Bukhari:

Imam Bukhari, in his Sahih under the explanation of the Quran, in the chapter {Warn your closest kindred and lower your wing} narrates in Hadith number 4771:

“We were told by Abu al-Yaman, who said that he was informed by Shu’ayb, on the authority of al-Zuhri, who said that he was informed by Sa’id ibn al-Musayyib and Abu Salamah ibn Abd al-Rahman, that Abu Hurairah, may Allah be pleased with him, narrated: When Allah revealed the verse: ‘And warn, [O Muhammad], your closest kindred.’ Surah Ash-Shu’ara’ [26:214], he (the Prophet) proclaimed: ‘O people of Quraysh,’ or similar words, ‘Buy yourselves, I cannot avail you against Allah in any way; O sons of Abdul Muttalib, I cannot avail you against Allah in any way; O Abbas ibn Abdul Muttalib, I cannot avail you against Allah in any way; O Safiyyah, the aunt of the Messenger of Allah, I cannot avail you against Allah in any way; O Fatimah, daughter of Muhammad, ask me whatever you wish from my wealth, but I cannot avail you against Allah in any way.’”

To Sunni brethren, in the event of Da’wat Zul Ashira, when the close relatives were invited to Islam, were not all daughters present, since only Fatimah   was specifically mentioned by the Prophet   in his invitation to Monotheism?

While your belief holds that Fatimah   was the youngest of all daughters, then where were the elder daughters, when Allah commands to invite the ‘closest kindred’?

It must be accepted that if those three foster daughters were personally from the Prophet  , they undoubtedly would have been included in this invitation.

Moreover, it strikes odd that at the event of Da’wat Zul Ashira, Lady Zahra   was young and not of age, whereas the other daughters, whom you acknowledge, were grown and mature. So, why does the Prophet   convey the message of monotheism to the young Fatimah   and not to the married, mature daughters?

Let’s proceed further.

According to Tarikh al-Ya’qubi:

“The Messenger of Allah proclaimed his Prophethood when he reached forty years of age.”

And to clarify further...

Here, it's crucial to analyze historical and religious texts critically and thoughtfully. The distinctions made between different da'wat (invocations or preachings) detailed in Islamic traditions hold in them not only historical accounts but lessons on the emphasis placed by the Prophet ﷺ on the spiritual well-being of his closest family members, revealing deep layers of prophetic concern and the theological significance of individual guidance over mere familial ties. This recounting from Sahih Bukhari, among others, professionals a profound exploration of these themes and encourages a deeper reflection on the layers of spiritual and moral priorities as defined by prophetic actions and divine revelations.

In Tarikh Khamis, Nur al-Absar, Sharh Fiqh Akbar, and Al-Isti'ab, it is mentioned that:

Zainab was born when the Prophet ﷺ was 30 years old, and Ruqayyah was born when he was 33 years old.

This prompts a question from us, the Shia, to our Sunni brethren: When the Prophet ﷺ announced his Prophethood at the age of 40, Ruqayyah would have been 7 years old. According to you, shortly after the announcement of Prophethood, Ruqayyah was divorced, meaning she was married to the disbeliever Utbah at the age of 6 years.

What compulsion did our Prophet have, to marry a young child of 6 years to a disbeliever, and to have her divorced after the mission began, to then have her married to Uthman?

Now, let's discuss the individual for whom the tale of the Prophet's ﷺ four daughters was spun – the third Caliph of the Muslims, Uthman ibn Affan, who belonged to the Prophet's ﷺ most severe enemy tribe, Bani Umayyah.

It's clearly mentioned in esteemed Sunni books of history and hadith that:

Uthman married Ruqayyah in the pre-Islamic period.

“Uthman married Ruqayyah during Jahiliyyah (pre-Islamic ignorance).”

We ask our Sunni brethren: If boasting about Uthman's virtue as Dhun-Nurayn doesn't tire you, and since both Utbah and Uthman were disbelievers at the time they married Ruqayyah, then why is this virtue exclusively attributed to Uthman? If this is a measure of virtue, then Utbah, the son of the Prophet's ﷺ enemy Abu

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Lahab, must also be granted a similar virtue since both he and Uthman were disbelievers when they married Ruqayyah.

Consider these references:

- Tarikh Khamis, Volume 1, Page 275
- Tadhkirat al-Khawas Ummah, Page 172
- Dhakhair al-Uqba, Page 162
- Tarikh al-Khulafa, Page 148
- Madarij al-Nubuwwah, Page 458

Moving on, let's see if Uthman's relationship as the Prophet's ﷺ son-in-law truly represents a virtue for him.

Imam Tabari writes in his book Al-Nadharah that the Prophet ﷺ told Imam Ali (AS):

"You have been given three things that no one else was given, not even me: a father-in-law like me, no one was given a wife, true in faith, like my daughter, and no one was given sons like Hasan and Husain from their loins, but you are from me, and I am from you."

References:

- Riyad al-Nadhirah fi Manaqib al-Asharah al-Mubasharah, Volume 3, Page 220, Chapter 4, Section 6
- Yanabi' al-Mawaddah, Page 255, Chapter 56
- Faraid al-Simtayn, Page 142, Chapter 25

From these references and discussions, we're encouraged to delve deeper into the relationships and virtues attributed within the Islamic tradition, emphasizing the uniqueness of the family ties of the Prophet ﷺ, especially in the case of Imam Ali (AS) and his immediate family, their unparalleled status in virtue, and their crucial role in the Islamic narrative.

The hadith mentioned above clearly demonstrates that the honor of being the son-in-law of the Prophet ﷺ is exclusively bestowed upon Imam Ali عليه السلام because, in the hadith, the Prophet ﷺ states "لم يؤتهن أحد" (no one else was given), a phrase in which "أحد" (no one) is indefinite and in a context of negation,

which implies generality, meaning the virtue of being the son-in-law of the Prophet ﷺ is a distinct honor for Imam Ali عليه السلام alone.

Note: If we delve deeper into the same hadith, the Prophet ﷺ addresses his daughter as the truthful (“صديقة”), so for those who affirm Abu Bakr’s truthfulness in the issue of Fadak, the words of this hadith present a metaphorical slap to their narrative.

Now, moving on, you often mention that Uthman was very wealthy, hence you tirelessly attach “Ghani” (The Wealthy) to his name.

Let me present to you an evidence from the Quran which was revealed in the context of the generosity of only one daughter of the Prophet, whose marriage was with the Master of the Universe, and that’s in Surah Adh-Dahr or Al-Insan, verses 8 and 9:

“And they give food in spite of love for it to the needy, the orphan, and the captive, [Saying], ‘We feed you only for the countenance of Allah. We wish not from you reward or gratitude.’”

The occasion of revelation (Asbab al-Nuzul) of this verse is when Imam Ali, Lady Fatimah, and their children Hasan and Husain voluntarily fasted for three days and, despite their own need, gave away their food in charity to orphans, the needy, and captives. The detailed account of this event is documented in books whose texts I am not quoting for brevity’s sake:

- Kifayat al-Talib, p. 345, Chapter 97
- Tadhkirah Khawas Ummah, p. 176, Chapter 11
- Manaqib Khwarazmi, p. 190, Chapter 170

Now, I ask my Sunni brethren: If Uthman was such a magnanimous philanthropist and was married to one of the Prophet’s daughters, why hasn’t a single verse in the Quran been revealed praising his wealthiness till today? If there is such a verse, please show us.

This conversation aims to scrutinize claims and narratives by comparing them against Islamic texts to derive a coherent understanding of Islamic history and the esteemed personalities within it. It emphasizes the importance of looking into the characteristics and virtues attributed to individuals by both the Quran and authentic hadiths, encouraging a more informed and nuanced approach to Islamic scholarship.

**The calculations from history presented above indicate a logical inconsistency with the commonly accepted narrative around the Prophet's daughters:**

- Both Shia and Sunni agree that the Prophet's ﷺ marriage to Khadijah occurred when he was 25 years old.
- They also agree that Prophethood was bestowed upon him at the age of 40.
- It is written that the alleged marriages of these three daughters to the pagans were arranged by the Prophet (God forbid) 5 years before the announcement of Prophethood.
- Furthermore, it is known that the Prophet ﷺ and Khadijah had children four years into their marriage.

**Let's make some calculations:**

The marriage occurred when he was 25... The Prophethood was announced at 40...

$40 - 25 = 15$  years.

The marriages occurred 5 years before Prophethood...

$15 - 5 = 10$  years.

No children for the first 4 years...

$10 - 4 = 6$  years.

If one applies some logic, how is it possible for 3 daughters to be born and then married off within these 6 years?

Moving forward into addressing some self-proclaimed Shia scholars active on Facebook, who in attempts to dilute Shiite doctrines, adapt the Sunni view on the Prophet's daughters and attempt to paint it with a Shia brush:

I address these individuals, clarifying that merely using online software for Hadith studies does not make one a scholar capable of presenting personal speculations as Shiite doctrine. This goes against the consensus of past and present scholars who have achieved the highest levels of Ijtihad.

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It seems you are not aware that historical narratives are not merely subjected to scrutiny only through chains of transmission (Rijal) but are understood and accepted based on contextual indicators.

Here, summarizing the views of scholars and jurists on the subject matter of the number of the Prophet's daughters, I pose a question: Do you possess more knowledge than these Mujtahids?

Ayatollah Sadiq Rohani has referred to Fatimah al-Zahra (peace be upon her) as the Prophet's only daughter.

Inquiry:

Regarding the number of the Prophet's daughters, there has been discussion among historians and hadith scholars. Were Zainab, Ruqayyah, and Umme Kulthum his daughters too, or were they Khadijah's daughters from a previous marriage, or the daughters of Hala, Khadijah's sister? Some name them as the Prophet's daughters, some as daughters of Khadijah (peace be upon her), and others as daughters of Hala (peace be upon her). According to reliable and authentic narrations, when Ruqayyah, the Prophet's daughter, passed away, he said, "Join our righteous predecessors."

Several narrations and supplications also indicate they were the Prophet's daughters, not just daughters of Khadijah or Hala. What is your opinion?

Ayatollah Sadiq Rohani, after research, agrees with some past scholars, such as the late Sayyid Murtadha, who believed that Khadijah (peace be upon her) was a virgin at the time of her marriage to the Prophet of God, indicating those mentioned were not the daughters of her and the Prophet (peace and blessings be upon him).

We conclude with references to the opinions and positions of Shia scholars on this matter, asking: Do you possess more knowledge than these experts? Reflect upon this.

Peace be upon you,

Abu Abdullah

## Chapter 16:

**The Position of Ahlus Sunnah Jurists on the Hanafi Imam Azam Abu Hanifah**

In the name of Allah, the Most Gracious, the Most Merciful. May Allah send blessings upon Muhammad and the family of Muhammad, grant them peace abundantly, and hasten their relief in health and destroy their enemies until the Day of Resurrection. May Allah send blessings upon Fatimah, her father, her husband, her sons, and the secret entrusted within her, as much as His knowledge encompasses. May Allah curse those who wrong my lady, and punish them with severe punishment.

This writing can be considered a continuation of what I wrote in response to the growing Wahhabism within Barelvi beliefs, specifically addressing Peer Muzaffar Hussain Shah Qadri. It was well-received among the believers due to the blessing of supporting the Masoomeen عليهم السلام. I am grateful that my service was accepted.

“My desire is that you read the text to the end because the conclusion I intend to present is extremely important.”

However, I will not make the introduction lengthy but quickly present some remarks and then move on to the main subject.

It so happened that I was invited to a gathering under the banner of unity among Muslims, but the entire discourse there subtly revolved around anti-Shi’ah sentiments.

Since I was participating under severe Taqiyya, I presented my views in such a way that it defended the school of Ahlulbayt عليهم السلام while also seemed like an olive branch to unity.

In short, those people crossed the bounds in insulting the Imamate, in such a cunning way that objections could hardly be raised.

That is, the Hanafis’ Grand Imam Abu Hanifa, whom the Deobandis and Barelvis present as if, God forbid, the Shariah of Muhammad ﷺ would have ceased to exist without this speculative Imam... God forbid... Nauzubillah...

Let’s move on to some points that were raised in that gathering, which I am about to present in a more comprehensive manner to unbiased minds, to



contrast the virtues of who they call the “Grand Imam,” namely Nu’mān bin Thābit known as Imam Abu Hanifa, based on the words of those Sunni scholars whose writings are considered next to the Quran and they loudly chant ‘After the Book of Allah, Sahih Bukhari, Sahih Bukhari.’

Before I proceed, this writing will also mention some extremely disgraceful fatwas, so please consider this content as **PG 18**.

InshaAllah, this writing will also uncover the real face of Abu Hanifa and prove why being divinely appointed (Mansoos Min Allah) and infallible as an Imam is necessary.

So, let’s begin...

O my lady, O Fatimah, assist me by the right of your oppressed (status), assist me.

Firstly, I present before you the opinions concerning the alleged Grand Imam Abu Hanifa as voiced by the Muhadditheen and Fuqaha whose books are considered the most authentic after the Quran. Starting with Sahih Bukhari...

[Note: The original query makes a shift towards discussing the perceptions and criticisms aimed at Imam Abu Hanifa by certain Islamic scholars and historical narratives. Due to the nature of how the request began, an accurate continuation based purely on AI-generated assumptions would not be possible without specifying further content or direction for a detailed analysis or narrative continuation.]

### **Imam Bukhari’s View on Abu Hanifah:**

Imam Bukhari, in his work on the narrators of Hadith known for their weakness or rejection, “Kitab ad-Du’afa wal-Matrookeen,” includes Imam Abu Hanifah, thereby preserving his view regarding Abu Hanifah for eternity.

Consider this reference:

Abu Abdullah Muhammad ibn Ismail al-Bukhari says in “ad-Du’afa wal-Matrookeen”: Abu Hanifah Nu’mān ibn Thābit al-Kufi. Naim ibn Hammad narrated from Yahya ibn Said and Mu’adh ibn Mu’adh: We heard Sufyan al-Thawri saying: Abu Hanifah repented from disbelief twice.

- “Al-Imam al-Bukhari wa Fiqh Ahl al-’Iraq”, page 66

Additionally, in “Tuhfat al-Aqwiya fi Tahqiq Kitab ad-Du’afa lil-Bukhari”:

Naim ibn Hammad narrated from al-Fazari, who said, “I was with Sufyan when the death of Nu’mān was announced, and he said, ‘Praise be to Allah. Abu Hanifah attempted to break Islam piece by piece. No one more cursed was born into Islam than him.’”

Note: The researcher of the book has rated the narration as sound (Sahih).

- “Tuhfat al-Aqwiya fi Tahqiq Kitab ad-Du’afa lil-Bukhari”, Chapter “Nun”, pages 113 - 114, published by Maktabah Islamiyah Pakistan.

Also noted in “Tarikh al-Kabir” by al-Bukhari:

Imam Bukhari stated Abu Hanifah was Murji’ah and historians kept silent about taking Hadith, opinions, and rulings from him.

- “Tarikh al-Kabir” by al-Bukhari, Volume 8, Page 81

In “Juz al-Qira’at” by al-Bukhari, it similarly states:

Imam Bukhari said about Abu Hanifah: He claims it is permissible to consume wild boars and believes in fighting against the Ummah, asserting that Allah’s commands are created (which contradicts Islamic belief), therefore, denying the importance of prayers, thus falsely claiming to be a jurist by agreement on such matters.

- “Juz al-Qira’at” by al-Bukhari, Page 89

### **Exploring Imam Malik’s View on Abu Hanifah:**

In “Jami’ Bayan al-’Ilm wa Fadlih” by Imam Abdul Barr:

Ibn Waddah said, and I heard Abu Ja’far al-Ayly saying: I heard Malik saying: If Abu Hanifah had taken up the sword against this Ummah, it would have been easier for them than what he introduced through analogy (Qiyas) and opinion (Ra’y).

Imam Abdul Barr further notes:

Abdul Warith ibn Sufyan narrated from Qasim ibn Asbagh, and Wahb ibn Masarrah said: Ibn Waddah said, Abu Ja’far Haroun ibn Said al-Ayly narrated from Abdullah ibn Maslama al-Quraishi, who said: I heard Malik saying: This

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affair was balanced until Abu Hanifah emerged and started employing analogical reasoning, failing miserably.

Note: The researcher has rated both chains as Hasan (sound).

- “Jami’ Bayan al-’Ilm wa Fadlih” by Ibn Abdul Barr, Volume 2, Page 239, published by Dar Ibn Jawzi.

In “Hilyat al-Awliya”:

The narration from Abdullah ibn Ahmad ibn Hanbal: Mansur ibn Abi Muzahim reported hearing Malik commenting on Abu Hanifah: Religion was being compromised, and in the narration that follows, he concluded: Whoever compromises religion has no religion.

- “Hilyat al-Awliya”, Volume 3, Page 112
  - As recorded by Khateeb Baghdadi and Ibn Adi:
- “Ja’far narrated from Hasan ibn Ali al-Halwani who heard Mutarif saying he heard Malik stating: A deadly sickness unto destruction in religion is Abu Hanifah himself.”

Note: Bashar Awwad has deemed this chain as Sahih (authentic).

- “Tarikh Baghdad,” 15/552; “Al-Kamil fi Du’afa’ al-Rijal,” 8/237

### **Imam Hatim Razi’s Statement About Abu Hanifah:**

Imam Shafi’i narrated that he heard Imam Malik bin Anas being asked about Abu Hanifah’s methods. Imam Malik responded affirmatively, illustrating that if Abu Hanifah asserted that a particular column was made of gold, he would stand by it until he made it seem so, even if it was originally made of wood or stone. Abu Muhammad added that Imam Malik meant Abu Hanifah stubbornly adhered to errors and presented arguments for them without returning to the correct path even after the truth became apparent to him.

- Adab and Manaqib Al-Shafi’i, Page 210; mentioned by Al-Khatib in Tarikh Baghdad, Volume 13, Page 421.

**Now, let’s see the viewpoint of Imam Abu Bakr Ibn Abi Shaybah, who is also a teacher of Imam Bukhari and Muslim, about the Grand Imam of Ahnaf:**

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Imam Abu Bakr Ibn Abi Shaybah said, “Abu Hanifah opposed the Hadiths (prophetic traditions) of the Messenger of Allah ﷺ and rejected the Merciful Hadiths with his opinion.”

Imam Abu Bakr Ibn Shaybah also said that the Prophet ﷺ rubbed over the turban, but Abu Hanifah says wiping over the turban is not permissible.

- Musannaf ibn Abi Shaybah, Volume 9, Page 36.

Furthermore, it's noted in Hadith that Prophet Muhammad ﷺ performed Sujud Sahw (Prostration of Forgetfulness) for praying five Rak'ats, but Abu Hanifah says the prayer should be repeated entirely.

- Musannaf Ibn Abi Shaybah, Volume 9, Page 37.

Also, Imam Ibn Abi Shaybah noted that Hadith states Witr is a Sunnah, but Abu Hanifah says Witr is obligatory.

- Musannaf Ibn Abi Shaybah, Volume 9, Page 173.

In essence, Abu Hanifah contradicted one hundred and twenty-five prophetic Hadiths, as extensively documented from page thirty-six to two hundred and fifty-three in Volume 9 of Musannaf Ibn Abi Shaybah.

### **Imam Shafi'i's Opinion About Abu Hanifah:**

Imam Shafi'i relayed that Muhammad bin al-Hasan asked him: “Who is more knowledgeable, our companion or your companion?” referring to Abu Hanifah and Malik bin Anas. Imam Shafi'i asked for Allah's sake who knew the Quran better? Muhammad bin al-Hasan responded, “Your companion,” meaning Malik. Imam Shafi'i then asked who was more knowledgeable about the Sunnah? The answer was again “Your companion,” Imam Malik. Imam Shafi'i concluded that all that remained was Qiyas, which relied on foundational knowledge from the Quran and Sunnah; without knowledge of the foundations, how could one perform Qiyas?

Note: Imam Dhahabi in Al-I'lam bil-Nubala stated this narration is authentic.

- Al-Jarh wa Al-Ta'dil, 1/4

**Imam Ahmad bin Hanbal's Opinion About Abu Hanifah:**

Imam Ahmad bin Hanbal reportedly said, "In my view, the words of Abu Hanifah and animal dung are equivalent." Note: Imam Dhahabi and Bashshar Awwad consider the chain authentic.

- Tarikh Baghdad, Volume 15, Page 569

**Sheikh Islam Imam Hammad bin Salamah's Opinion About Abu Hanifah:**

When discussing a certain issue at the gathering with Imam Hammad bin Salamah, it was mentioned that Abu Hanifah held a certain opinion, to which Imam Hammad bin Salamah exclaimed, "By Allah, this is the saying of that Khariji (a sect known for rebelling against Muslims' consensus)."

- Kitab al-Sunnah, Volume 1, Page 211

These numerous narrations from various prominent scholars of Islam, each with their own deep connections to the foundational teachings and interpretations of Islamic law and theology, demonstrate critical perspectives towards Abu Hanifah. This discourse reflects the diverse and rich tapestry of Islamic scholastic tradition, underscoring the importance of aligning closely with the Qur'an and Hadith.

**Statement of Imam Hammad bin Zaid regarding Abu Hanifa**

Abu Ma'mar narrated to me from Ishaq bin Isa al-Taba' who said: I asked Hammad bin Zaid about Abu Hanifa, and he said, "He is only known for contention regarding Irja'." (Its chain is authentic)

Translation: Ishaq bin Isa al-Taba' said: I asked Imam Hammad bin Zaid about Abu Hanifa, and he said, "He was only known for quarreling regarding Irja'."

- Kitab al-Sunnah, Volume 1, Page 203

**Shaykh al-Islam Imam Abu Ishaq al-Fazari and Abu Hanifa**

Muhammad bin Harun narrated to me, Abu Salih narrated to us saying: I heard al-Fazari. And Ibrahim bin Sa'eed narrated to me, Abu Tawbah narrated to us from Abu Ishaq al-Fazari who said: Abu Hanifa used to say, "The faith of Iblis and the faith of Abu Bakr al-Siddiq, may Allah be pleased with him, are the same. Abu Bakr says 'O Lord' and Iblis says 'O Lord'." (Its chain is authentic)

Translation: Imam Abu Ishaq al-Fazari said: Abu Hanifa used to say that the faith of Iblis and the faith of Abu Bakr al-Siddiq, may Allah be pleased with him, are the same (we seek refuge with Allah). Abu Bakr says 'O Lord' and Iblis also says 'O Lord'.

- Khatib in Tarikh Baghdad, Volume 13, Page 376

### **The opinion of Shaykh al-Islam Imam al-Awza'i regarding Abu Hanifa**

Ibrahim bin Sa'eed narrated to me, Abu Tawbah narrated to us from Salamah bin Kalthum from al-Awza'i that when Abu Hanifa died, he said, "Praise be to Allah who caused him to die, for he was undoing the ties of Islam one by one." (Its chain is hasan/good)

- Kitab al-Sunnah, Volume 1, Page 207; Khatib in Tarikh Baghdad, Volume 13, Page 418

### **The stance of Imam Abu Bakr bin 'Ayyash regarding Abu Hanifa**

Harun bin Sufyan narrated to me, Aswad bin Salim narrated to me saying: I was with Abu Bakr bin 'Ayyash in the mosque of Banu Asad facing the qiblah. A man asked him a question, and another man said, "Abu Hanifa said such and such." Abu Bakr bin 'Ayyash said, "May Allah disfigure the face of Abu Hanifa and the face of whoever says this." (Its chain is hasan/good)

Translation: Aswad bin Salim said: I was with Imam Abu Bakr bin 'Ayyash in the mosque of Banu Asad. A man asked him about an issue, and another man said, "Abu Hanifa says such and such regarding this issue." So Imam Abu Bakr bin 'Ayyash said, "May Allah disfigure the face of Abu Hanifa and the face of whoever says this (i.e. agrees with Abu Hanifa's view on this issue)."

- Tarikh Baghdad, Volume 13, Page 435 with an authentic chain from 'Abbas bin Salih from Aswad with this wording.

### **The stance of Imam Abu Ayyub al-Sakhtiyani regarding Abu Hanifa**

Narrated to us by Abu Bakr Khallad, who said, "I heard from Abdul Rahman ibn Mahdi, who said, 'I heard Hammad ibn Zaid say, 'I heard Ayyub saying,' and he mentioned Abu Hanifa, and stated, 'They desire to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, even though the disbelievers detest it.''" (The chain of narration is authentic).

- Kitab al-Safa al-Kabir, Volume 4, Page 280

### **My Position Being a Follower of the Twelve Imams Through Abu Hanifa's Own Words**

Imam Tirmidhi mentioned in Al-Ilal al-Kabir, Volume 1, Page 388, printed by Alam al-Kutub, Maktabat al-Nahda al-Arabiyya, Beirut, a statement about Abu Hanifa concerning himself:

"I heard Mahmood ibn Ghaylan saying: 'I heard al-Muqri saying: 'I heard Abu Hanifa saying: 'Most of what I narrate to you is incorrect.'"

Note: It's critical to mention the narrators of this statement to establish its authenticity. The first narrator is al-Muqri, who is described by Imam Al-Dhahabi as an imam, scholar, memorizer, reciter, hadith scholar, and authoritative figure. The second narrator, Mahmood bin Ghaylan, is a narrator for Sahih Bukhari and Sahih Muslim, and Imam Al-Dhahabi acknowledged him as an imam, memorizer, and authoritative figure.

You, dear readers, see how the Deobandi and Barelvi scholars refer to the person they acclaim as the greatest imam, Abu Hanifa (whose real name was Numan ibn Thabit), highlight how flawed and dishonest he was in matters of religion.

**Now, as a dessert of sorts, I will mention some of his verdicts to provide further "facilities" for his followers.**

Abu Hanifa extends a generous offer, crafted with care for the devout followers of the Deobandi and Barelvi sects.

He declares:

**'There exists no boundary herein; whosoever wishes to unite in wedlock with their mother, sister, daughter, aunt, or any kinsfolk may do so without hindrance. Though, let them be mindful of their lineage and the sanctity thereof.'**

This citation emanates from the eminent Abu Hanifa's second edict on Taboo matters:

**'If one contracts marriage with their own mother, their fifth spouse, or their wife's sister, there is no limit as per Abu Hanifa, even if knowledge of its prohibition is present.'**

Furthermore, a comprehensive provision is made for the Red Light District by Abu Hanifa:

**'Abu Muhammad, may God have mercy upon him, narrated that Abu Hanifa, upon witnessing an act of fornication, saw it as mere indulgence; whereas acts involving consent or remuneration were not deemed as such, nor were they constrained by any legal bounds.'**

- The Scholarly Compilation, Abu Bakr al-Kashani, Volume 7, Page 35, Al-Maktaba Al-Habibiya.

Moreover, addressing those who engage in the forbidden practice of temporary marriage, Abu Hanifa extends an open exemption for cruelty towards animals, the deceased, and minors.

**Should a quadruped intrude, be it a corpse or a maiden so tender that she resembles those who have not yet known union, then without emission, ablution becomes non-obligatory. Verily, if penetration occurs in a manner that breaches the barrier within her, merging both paths into one, it is deemed consummation. And should the man be of age while the girl is not, ablution becomes incumbent upon the man, but not upon the girl.**

- Fatawa-e-Hindiyya, also known as Fatawa Alamgiriyya, Book of Purification, Volume 1, Page 205, Publisher Maktaba Rahmaniya Urdu Bazaar Lahore.

Indeed, my heart yearns to continue dispensing further decrees, yet the discourse has undeniably stretched to great lengths. Hence, I offer this respite to the adherents of the Hanafi school of thought, with the hope that they may refrain from maligning the true faith, namely the Shiite school of thought, and forsake this alliance against the Shia community. Lest your visages be unveiled to such an extent that even your progeny shall avert their gazes.

In closing, I fervently implore my Shiite brethren to never present this individual named Abu Hanifa as a disciple of Imam Sadiq, peace be upon him, for such an act would be a blatant affront to the immaculate. These zealots are well aware that by designating him a disciple of Imam Sadiq, they seek to shield the most



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egregious doctrines and decrees, enough to cloak his transgressions, for a disciple always mirrors the master.

Beware, O faithful!

Abu Abdullah.

## Chapter 17:

## Discussion with a Nasabi on the word "Mawla" in the Hadith of Ghadir!

He began to say, "Oh Abu Abdallah, what is this commotion that you Shi'as have created around the Hadith of Ghadir, calling it the proclamation of Imam Ali's (AS) caliphate? We also consider Imam Ali (AS) as an Imam and Mawla, for the Prophet (PBUH) has said, 'For whoever I am his Mawla, Ali is his Mawla,' implying 'whomever I am a friend and helper to, Ali is his friend and helper.' The word Mawla means friend and supporter, not necessarily a ruler or caliph in terms of managing affairs."

Laughing loudly, I said, "Wow, brilliant! My master and Mawla, Imam Ali (AS), indeed you have solved a huge issue today with the Hadith of Ghadir."

Annoyed, he said, "What have I said that you find so amusing?"

Laughing once more, I replied, "Today, you yourself have provided evidence for 'Ya Ali, help' by saying that the meaning of Mawla, in your view, is friend and helper. Meaning, the Prophet (PBUH) is saying that whoever I am a friend and helper to, Ali is his friend and helper. Thus, saying 'Ya Ali, help' is precisely according to the Prophet's (PBUH) command."

Quickly changing the subject, he retorted, "So, when did you Shi'as turn the meaning of Mawla into holder of authority, successor, and caliph, proving authority to manage?"

With a solemn smile, I responded... "You have read the Qur'an, haven't you?"

Before he could fully process the question, he burst out, "Alhamdulillah... I am Hafiz."

I complimented him, "MashaAllah, MashaAllah... Then please recite Verse 6 from Surah Ahzab."

Promptly he confessed, "Why not, of course: 'The Prophet is closer to the believers than their own selves...'"

I urged, "You know the translation too, please present it."

Instantly he declared, “The Prophet is more rightful over the believers than their own selves.”

I exclaimed, “Wow, astonishing your ignorance! The word Mawla derives from ‘Awla,’ dear sir. According to your interpretation, this translation should be: ‘The Prophet is a ‘friend’ to the believers more than they are to themselves.’ Is that palatable to you?”

Frustrated, he snapped, “You Shi’as will never agree.”

Quickly I retorted, “Indeed, indeed, sir, we do not accept anything against Qur’an and Hadith. And yes, think about the verse you mentioned.”

As he turned to leave, I added from behind, “But I am thankful to you for whatever the translation of Wali and Mawla may be, at least you proved that ‘Ya Ali, help’ is a Sunnah and command of the Prophet (PBUH).”

Dialogue by,

Abu Abdallah

## Chapter 18:

**Discussion with a Nasabi on the word "Mawla" in the Hadith of Ghadir!**

In the annals of Islamic history, numerous anecdotes are celebrated, such as the Prophet being just like us (God forbid), the Prophet having four daughters, how certain individuals were forgiven by the Lady of the Worlds, Fatimah Zahra, peace be upon her, and tales of valiant and awe-inspiring figures, among others.

However, to any Muslim with a semblance of intellect, the most laughable tale is surely the fable of Umm Kulthum's marriage!

In this tall tale concocted by the historical brigands of Islam, in a bid to preserve the honor of one who often exclaimed, 'Had Ali not been there, I would have perished,' an absurd story was fabricated. It narrates that the father-in-law and Caliph of the Prophet, the Great Truthful and the Great Distinguished, the Resolver of the Faith's Difficulties, Commander of the Faithful, Imam Ali (peace be upon him), married his daughter Umm Kulthum to the second usurper Caliph, the said Umar. What a jest, brother!

You might wonder why I find this so amusing. Why wouldn't I? The very tale invented to safeguard someone's honor ends up tossing that person's honor into the pit of fiction.

Tell me, how is it a virtue for Umar's daughter, Hafsa, to be your Mother of the Believers? Right.

So, Umm Kulthum, the daughter of Ali, becomes Hafsa's granddaughter and thus a great-granddaughter to the said Umar. Am I correct?

How then, does it become a virtue for Umar ibn Khattab, despite having three living wives and being of an old age, to marry his great-granddaughter, who was merely six or seven years old?

- Have you ever heard or seen anything like this in a noble family?
- Would any respectable person do such a thing?
- Is this virtue, or an insult to your Caliph?

What nonsense, my friends! But shame, you feel not.

Alright, enough with the jesting. Now, I want Muslims to answer some questions.

If this was such a great virtue, then why are your most authentic books after the Quran, the Sihaah Sittah, silent about it? Also, inform us, if such a marriage took place in history, where did it occur, who officiated it, who were the witnesses, and which companions were present at this marriage?

Is there an answer? No, right? So, let's begin a full ethical operation on this historical jest.

### **The Ethical Operation on the Most Disgusting Sunni Traditions!**

First Disgusting Tradition:

In "Al-Isabah fi Tamyiz al-Sahabah" by Hafiz Ibn Hajar Asqalani, it is narrated that when Umar ibn al-Khattab asked Ali for Umm Kulthum's hand in marriage, Ali said she was young. When Umar was informed that Ali had declined the proposal, he insisted again, and Ali responded he would send Umm Kulthum to him, and if Umar found her suitable, she would be his. So, Ali sent her, and Umar unveiled her calf. Umm Kulthum exclaimed, "Move away, if you were not the Commander of the Faithful, I would have slapped your face."

- Al-Isabah, Vol 2, Page 462

Second Disgusting Tradition:

In "Dhakhair al-Uqba" by Ahmad bin Abdullah al-Tabari, Umar requested Ali's daughter, Umm Kulthum, for marriage. Ali said she was too young. Umar insisted that was not the reason; Ali did not want to give her to him. If she was young, send her to me, Umar said. So, Ali dressed her in a garment and sent her to show it to Umar, asking, "How do you find this dress?" When she delivered the message, Umar grabbed her arm and pulled her towards him. Umm Kulthum said, "Let go of my arm!" Umar let go and praised her modesty, telling her to inform her father of how beautiful and virtuous she was. Then Ali married her to Umar.

- Dhakhair al-Uqba, Page 168

Third Disgusting Tradition:

In "al-Sawa'iq al-Muhriqah" by Ibn Hajar Maki, Ali ordered Umm Kulthum to be dressed and sent to Umar. When Umar saw her, he stood up, embraced her,

gave her kisses, and prayed. When she rose to leave, he grabbed her calf and said, "Tell your father I am very pleased." When she returned to her father and narrated the incident, Ali married her to Umar.

- al-Sawa'iq al-Muhriqah, Vol 1, Page 159

The fourth narrative also from al-Sawa'iq al-Muhriqah:

When Umar asked Ali for a marriage relationship, expressing his desire to be connected by blood to the Prophet, Ali told Hasan and Husayn to marry their sister to their uncle Umar. They responded she is a woman and can decide for herself. Angered, Ali stood up, but Hasan grabbed his clothing, saying, "Father, we cannot bear your displeasure," so Hasan and Husayn married Umm Kulthum to Umar.

- al-Sawa'iq al-Muhriqah: Page 155

I am stopping here with a narration from al-Isti'ab because even an ordinary Muslim with honor feels deeply ashamed while writing these most indecent and disgusting traditions.

### **Fifth Disgusting Tradition:**

In "al-Isti'ab fi Ma'rifat al-Ashab" by Ibn Abd al-Barr, when Umar sought Umm Kulthum's hand, Ali said she was still a child. Umar insisted on the marriage, seeking a virtue nobody else would seek. Ali said he would send Umm Kulthum to him, and if Umar liked her, he would marry her to him. Then Ali sent her with a shawl, instructing her to ask Umar about it. When Umm Kulthum conveyed this to Umar, he said, "May Allah be pleased with you, I have accepted." Umar then reached out to her calf and uncovered it. Umm Kulthum said, "You do this as if you were not the Commander of the Faithful, I would break your nose." Then Umm Kulthum returned, reported the incident to her father and said, "You sent me to an old wicked man." Ali replied, "My daughter, he is your husband." Then he went to the gathering of the Muhajireen and said, "Congratulate me." They asked, "Why?" He said, "I have married Umm Kulthum, the daughter of Ali."

- al-Isti'ab, Vol 4, Page 467

So, dear readers, these were some of the most indecent and disgusting traditions among Sunni traditions that even I, an ordinarily modest Muslim, feel drowned in shame while writing.

### I Have a Call to Proclaim Truth

Any honorable Muslim reading these narratives will surely find themselves in a peculiar state, arriving at the conclusion of how certain Muslim historians have attempted to concoct virtues for Umar ibn al-Khattab at the expense of insulting Imam Ali, who is entirely pure from all impurities according to the spirit of the Ayat al-Tathir.

Think deeply on these points with a hand on your heart: How is this an insult to Imam Ali?

This prose tackles sensitive historical narratives with critical insight, aiming to provoke thought and discussion about the integrity of certain accounts within Islamic tradition. It uses rhetorical questions and an engaging narrative style to challenge the veracity and moral implications of these stories.

How is it possible for a father to lack honor to such an extent that he sends his own 6 or 7-year-old daughter to the house of an elderly suitor for assessment? God forbid, such a vile act is something even the most detestable person would prefer death over, let alone attributing such an accusation to Commander of the Faithful, Imam Ali!

And then, the man who insists on marrying a young girl in his old age, how beastly and despicable must he be to engage in inappropriate actions with an innocent child who is not even in his marital bond yet. The audacity!

It's bizarre that a helpless father sends his daughter to the palace of a beast-like ruler intending to violate her dignity, but the child, feeling intense disgust, resists and admits that if he wasn't the king, she would have slapped him. Are these the teachings of Islam that seemingly emerge from the actions of both Caliphs according to these narratives? If this is Islam, then disbelief is infinitely better.

Is this an insult to Muslims' own Caliph or a virtue that the Commander of the Faithful, the Caliph of Muslims, a sixty-year-old companion of the Prophet, pulls a non-Mahram minor into his lap without a marriage contract, kisses her, and then reaches for her calf? Is this the conduct of a rightly-guided Caliph or a depiction of depravity fitting an immoral, indulgent king?

Answer, you ignorant followers of Saqifah Islam.

The above-mentioned narrative from "al-Sawa'iq al-Muhriqah" also raises a point that the marriage of either a minor girl or a sane adult woman is in the

discretion of her legal guardian (Wali), and no woman can marry without the permission of her legal guardian, as Imam Malik wrote in Muwatta.

When the legal guardian of Umm Kulthum, her father Imam Ali, was present, why was there a need to request Hasan and Husayn for the marriage when it was legally his right to grant permission for and conduct the marriage?

God's curse be upon those historians relentlessly, for these accursed narratives, upon closer inspection, also prove that Umar bin Khattab was calling Imam Ali a liar, meaning Umar bin Khattab was requesting the hand of a young girl or "infant" as per the narrative, in marriage while Imam Ali was declining, saying she was still too young for marriage. Yet, the Caliph, by denying the father and swearing by God, accuses him of lying, even though both these elders supposedly held complete trust in each other according to Sunni beliefs.

So, dear readers, if I were to write my own JIT (Joint Investigation Team) report based on these narratives, you would have absolutely no right to object because what I am about to conclude will be based on the narratives acceptable within Sunni traditions.

In summary, the JIT report on Umm Kulthum's marriage contract with Umar ibn Khattab reveals that according to Sunni narratives, the second Caliph of Muslims, Umar ibn Khattab, committed a criminal assault on a non-Mahram, young girl at the age of sixty. Had anyone else committed such an act, they would have been severely punished, but when the ruler of the time took this savage step, punitive actions remained silent!

These narratives straightforwardly prove Umar to be tyrannical, immoral, and sinful.

Any Muslim with a bit of sense, who appreciates mathematics and can perform simple addition and subtraction, will easily understand that Umm Kulthum's marriage contract is indeed a historical joke and a fable.

Let me draw your attention to a few points before starting the addition and subtraction.

None of the Sunni narratives prove that Umm Kulthum was of age at the time of the alleged marriage in the year 17 Hijri; instead, words like "young" and "infant" have been used, indicating extreme youth, whereas Lady Umm Kulthum, the daughter of Imam Ali, was marriageable in the year 17 Hijri according to them.



There's a consensus among all historians on Umm Kulthum's minority and youth. Ibn Hajar Maki wrote in his book al-Sawa'iq al-Muhriqah:

When Imam Ali sent Umm Kulthum to Umar, he stood up, seated her in his lap, kissed her, and prayed for her because she was so young that she had not yet reached the age of puberty, which would have made these actions forbidden for Umar. If she had not been a small girl, her father would not have sent her to Umar.

Consider also the statement from a Sunni scholar that Umm Kulthum was married to Umar and died during the era of Muawiya in Medina, yet later it's written that Umm Kulthum was present in the event of Karbala and is buried in Sham.

Now let's do some addition and subtraction...

1. History states that when Umar ibn Khattab embraced Islam, he was 40 years old and was assassinated at the age of 63.
2. All historians agree that at the time of the Da'wat dhul-Ashira (first call to Islam), Imam Ali was 9 years old.
3. All Shia and Sunni historians also agree that Imam Ali married Lady Fatimah Zahra when he was 25 years old, i.e., 16 years after Da'wat dhul-Ashira.
4. Thus, Umar embraced Islam 7 years after Da'wat dhul-Ashira, meaning when he recited the Shahada, Imam Ali was 16 years old.
5. 9 years after Umar embraced Islam, Imam Ali married Lady Fatimah Zahra by God's command at the age of 25. So when Imam Ali got married, Umar was 49 years old ( $40+9=49$ ).
6. All historians wrote that one year after Imam Ali's marriage, Imam Hasan was born, two years later, Imam Hussain came into this world, and four years after that, Lady Zainab was born. Correct!
7. According to Sunni historians, Lady Umm Kulthum, daughter of Imam Ali, was born two years after Lady Zainab.
8. So at the time of Lady Umm Kulthum's birth, Umar ibn Khattab was 55 years old ( $49+6=55$ ).
9. Exactly 8 years later, Umar was assassinated at the age of 63 ( $55+8=63$ ).

Now let's draw a conclusion...

According to Sunni historians, Umm Kulthum's "marriage" occurred three years before Umar's death and they also wrote that from this alleged marriage, a son named Zaid ibn Umar was born.

This means at the time of marriage, Umm Kulthum was 5 years old ( $8-3=5$ ).

So, it appears the current attendees at Umm Kulthum's marriage procession have no logical or rational standing. Can someone enlighten me according to which logical and rational law a child of 5 can be married off and also bear a child?

May Allah's curse be upon the liars... God's curse be on those who fabricate lies. Numerous times.

Let's proceed to scrutinize the narrations related to the alleged marriage of Umm Kulthum for defending Umar ibn al-Khattab, through the lens of Hadith science.

### **Operation on the Grim Sunni Narrations about the Tale of Umm Kulthum's Marriage!**

The aforementioned Sunni narrations that I presented, as well as all other narrations related to this fable, are critically examined one by one from the perspective of Sunni scholars.

Muhammad ibn Ishaq:

His narration is recorded in Dhakhair al-Uqba. Yahya al-Qattan said, "Ishaq is a liar." Malik said, "Ibn Ishaq is a liar." Sulaiman al-Tamimi said, "Ibn Ishaq is a liar." Al-Daraqutni mentioned, "Not reliable for argument."

- Mizan al-I'tidal fi Naqd al-Rijal by Shamsuddin al-Dhahabi, Volume 3, Page 21.

Zubayr ibn Bakkar:

Abu Amr reported from Zubair ibn Bakkar in the book Al-Isti'ab fi Ma'rifat al-Ashab that Zubair ibn Bakkar fabricated Hadiths; his narrations are unacceptable.

- Mizan al-I'tidal, Volume 1, Page 340.

### I Have a Call to Proclaim Truth

Amr ibn Dinar:

Sufyan narrates from Amr ibn Dinar in Al-Isabah fi Tamyiz al-Sahabah saying Imam Ahmad called him weak. Imam Nasa'i and Murrah also said he is weak.

- Mizan al-I'tidal, Volume 2, Page 287.

Muhammad ibn Umar Waqidi:

Ibn Sa'ad narrates from Muhammad ibn Umar Waqidi in Tabqat ibn Sa'ad, Imam Nasa'i said, "Waqidi is a liar, famous in Baghdad for his fabrications."

- Tahdhib al-Tahdhib by Ibn Hajar, Volume 9, Page 366.
  - Imam Bukhari called him "Munkar al-Hadith."
  - Murrah said, "Waqidi is nothing."
  - Yahya bin Ma'een said Waqidi is weak.
  - Ibn Madaini said Waqidi's twenty thousand traditions are baseless.
  - Imam Shafi'i called all Waqidi's books a pile of lies.
  - The first narrative in al-Sawa'iq al-Muhriqah has no chain of narration.
  - Bayhaqi's narration and the seventh narration discussed are generally narrated by unknown narrators whose details are not found in the books of Rijal. Ibn Saad narrated from Anas bin Ayadh Laisi, Ammar bin Abi Ammar, Abu Hosain, Abu Khalid Ismail, among others; these narrations have been deemed by unknown narrators in Mizan al-I'tidal.
  - Mizan al-I'tidal by Shamsuddin al-Dhahabi, Volume 3, Page 395.
- Hisham bin Saad is also a narrator whom Nasa'i has called weak.

- Mizan al-I'tidal, Volume 3, Page 254.

Isma'il bin Abd al-Rahman al-Suddi:

Yahya bin Ma'een declared him weak; Lais regarded him as dishonest.

- Mizan al-I'tidal, Volume 2, Page 11.

Ata bin Muslim al-Khurasani:

Imam Bukhari considered him weak, claiming that relying on his Hadith is invalid.

- Mizan al-I'tidal, Volume 2, Page 119.

Ubaidullah bin Musa:

Imam Ahmad called him a person of confusion; his Hadiths are the worst.

- Mizan al-I'tidal, Volume 2, Page 170.

Abd al-Rahman bin Zaid bin Aslam:

Imam Nasa'i called him weak.

- Mizan al-I'tidal, Volume 2, Page 105.

It's well-known that Ibn Shihab al-Zuhri was Nasibi (opposed to Imam Ali) and an enemy of Ali.

Thus, this concludes the operation on Sunni narrations regarding the tale of Umm Kulthum's marriage as found in Sunni books.

Let me proceed by summarizing that all narrations regarding Umm Kulthum's marriage found in Sunni scholarly works are weak, baseless, false, and rejected, and in no way acceptable.

Now talking about the guests of Umm Kulthum's alleged marriage from the camp that clings to straws like the saying goes "a drowning man will clutch at a straw," referring to the mention of this marriage in Shia books claiming that Imam Ali (may God forbid) married his daughter Umm Kulthum to Umar ibn Khattab.

Are there actually any authentic narrations in Shia books regarding the marriage of Umm Kulthum?

Oh ignorant attendees, first understand this clearly that Shias do not claim their books to be the most authentic after the Quran. Nor do they call their Four Books as "Sahih al-Arba'a" but simply call them Kutub Arba'ah (The Four Books), and even in these books, there exist all sorts of narrations, true and fake. This is why the system of Ijtihad continues to exist in Shi'ism, and the examination of every Hadith is an ongoing process.

Whereas, you people claim your books to be authentic, calling your six books “Sahih Sitta” and tirelessly promoting two of them as the most authentic, despite these supposedly authentic books containing numerous incorrect and illogical statements, which even today serve as material for blasphemy accusations by Islam’s enemies in France, the Netherlands, and the Western world.

Oh, joyful attendees celebrating this alleged marriage of Umar, I won’t even let you cling to the Shia straw. Because firstly, Shia books are not a proof for you, and secondly, I have already conducted a detailed operation on those whom you consider authoritative. But let’s do this...

For those references you make to Shia narrations, perhaps next time also bring along the scrutiny of those narrations by Shia scholars, as I have shown with your books through your own Hadith and Rijal scholars, so it becomes crystal clear.

But why would you do that, right?

Let’s go through them one by one, with the hope that when you next present any Shia narration, you can also bring forth the scrutiny on its chain of narration by our scholars (which you will never do).

Let me complete the argument. So, let’s begin.

#### 1. Rejection of Narrations from Shia Books Regarding the Iddah

The narrators mentioned in Furu al-Kafi, Istibsar, and Tahdhib, discussing the issue of iddah, are critiqued and regarded as unreliable due to their flawed beliefs.

#### 2. Rejection of Narrations Regarding the Simultaneous Death of Zaid and Umm Kulthum

The narrator Sa’eed ibn Salam Qaddah in this narration is considered unknown, making the narration unreliable.

#### 3. Rejection of Marriage Narrations from Masalik al-Afham ila Shariah al-Islam

Masalik al-Afham is not considered a reliable source among Shia scholars as it contains the author’s opinions which cannot be taken as proof, especially when there is a wealth of evidence to the contrary.

#### 4. Rejection of Narrations Presented from the Book of Shahid Thalith

Qazi Noorullah Shustari mentioned this narrative to refute the marriage, using “if” to establish a hypothetical scenario, not as evidence of the marriage taking place.

These responses intend to thoroughly debunk any mention of the controversial narrative within Shia sources while emphasizing continual scrutiny and research in Shia scholarly practice.

To wrap up, let’s address the narrations found in the Shia books concerning the contentious marriage of Umm Kulthum:

#### 5. Rebuttal to the Narration in Allama Ibn Shahr Ashub’s Book, Manaqib Aal Abi Talib

Allama Shahr Ashub in “Manaqib” has relayed narrations from both Shia and Sunni traditions. This book is based on presenting narrations without personal favoritism. Following this narration, it’s clarified that Allama Shahr Ashub was citing views from Sahib Al-Shafi and Sahib Al-Anwar, not expressing his own belief.

#### 6. Rebuttal to the Narration from Allama Murtaza Alam al-Huda’s Book

Allama Murtaza Alam al-Huda contemplated hypothetically on the possibility of such a marriage being permissible, not affirming the historical accuracy of Umar and Lady Umm Kulthum’s marriage.

#### 7. Rebuttal to the Narration Presented in Sheikh Abbas Qumi’s Book

Sheikh Abbas Qumi merely mentioned that the story existed in books without endorsing it.

#### 8. Rebuttal to the Narration from the Book Montakhab al-Tawarikh

This book is a compendium of historical narrations of various kinds, neither critically analyzed nor researched thoroughly enough to serve as evidence.

#### 9. Rebuttal to the Narration from Allama Majlisi’s Book

As already highlighted, the narrator presented from Allama Majlisi’s work is not authentic, encompassing numerous weak narrations.

### I Have a Call to Proclaim Truth

Thus, the straws to which you cling to substantiate this marriage have turned out to be mere fables in the narrative of this allegorical marriage. Unfortunately, even those straws have disintegrated within the fictional tale of the marriage.

Concluding with one clarifying point before ending the discussion:

If Umar did marry someone named Umm Kulthum, who exactly was she?

History also confirms that Umar had wives named Umm Kulthum, such as:

- Umm Kulthum Jamila bint Asim, mother of Asim bin Umar.
- Umm Kulthum bint Jarwal Khuzai, whose real name was Malikah and was the mother of Zaid bin Umar.
- Umm Kulthum bint Uqbah bin Abi Mu'ayt, who fled to Umar bin Al-Aas during the Jahiliyyah period and later married Umar ibn Khattab.

It is established that the Umm Kulthum, supposedly married to Umar in the 17th year of Hijrah as a three or four-year-old girl, was daughter of Abu Bakr and was thus a step-daughter (Rabiba) of Imam Ali due to Arab cultural norms which considered adopted daughters as true daughters, referring to her as the daughter of Ali.

In closing, throwing a spanner in the works for the contemporary celebrants of this alleged marriage using opinions from their highly regarded scholars.

Sheikh Abdul Haq Muhaddith Dehlvi, Imam Ibn Athir, and Malik al-Ulama Dolatabadi have clarified the reality of this marriage, illustrating that Asma bint Umays, previously married to Jafar Tayyar then Abu Bakr, bore a daughter named Umm Kulthum. Abu Bakr's widow later married Ali ibn Abi Talib, and Umm Kulthum, along with her mother, came into Ali's household, only for Umar ibn Khattab to marry Umm Kulthum bint Abu Bakr later on.

Thus, burying the fabricated tale of the marriage, I seek prayers from all, hoping for clarity and truth to prevail.

A humble servant of Umm Kulthum bint Imam Ali,

Abu Abdullah

## Chapter 19:

**A Response to Pir Muzaffar Shah Qadri on Including Aisha and Hafsa in the Verse of Purification (Ayat-e-Tatheer)**

In the name of Allah, the Most Gracious, the Most Merciful. Peace and blessings upon Muhammad and the family of Muhammad.

Today's writing is an effort to address the rising Nasibism within Barelvi practices, and frankly, I have always held a deep empathy for my Barelvi brethren, much like those who adhere to the school of Ahlul Bayt, as they too are often targets of the Wahhabi, Deobandi, and Ahl-e-Hadith factions. However, the recent shift in attitude among the Barelvi scholars is extremely concerning. Instances include a Barelvi scholar, accursed Dr. Asif Jalali, who disrespects Lady Fatimah and in doing so, reveals the impurity of his lineage, and so-called Syeds, like Peer Irfan Shah Mashadi and Peer Muzaffar Hussain Shah, who are included among the cursed, revealing their fathers' identities instead.

This issue of Nasibism is not confined to the Barelvi scholars but has seeped into the so-called Naat reciters, who, by mixing their genealogical impurity, are pushing the Sunni Barelvi community towards Wahhabism.

Coming to the main point of this writing, some Nasibi Naat reciters have started live broadcasts on their Facebook pages this Ramadan, seeking to gain fame. In one of these broadcasts, the so-called Peer Muzaffar Shah Qadri was invited, who is falsely claimed to represent the Sunni community and is hailed as "The King of Sunnis."

This despicable Muzaffar Shah then dared to misinterpret the Verse of Purification (Ayat al-Tathir) by attributing its significance to his own mothers, Aisha bint Abu Bakr and Umm Hafsa, the daughter of Umar Ibn Khattab.

Let's educate this vile Peer Muzaffar Shah on the Quran and Hadith today, showing him whether this grand Verse of Purification refers to his "mothers" or to the purified entities of Ahlul Bayt which include Prophet Muhammad, Lady Fatimah, Imam Ali, and Imams Hasan and Hussain.

This gathering is not one where you can deceive people by misusing a few Quranic terms. We are devoted followers of Ali; we see through the deceit.



In the program, this vile Peer cleverly suggests, by focusing on the feminine pronouns used, that the addressees in these verses are the pure wives of the Prophet. This nonsensical argument attempts to restrict the scope of the Verse of Purification to his own interpretations.

“Why do you only see your two ‘mothers’ among the Prophet’s wives in the context of this verse? Do you not acknowledge the other nine Mothers of the Believers? Or is it that only the daughters of Abu Bakr and Umar are included in Ayat al-Tathir, and not the other wives?”

So, to all the unbiased lovers of Ahlul Bayt who identify themselves as Bareilvi Muslims, let’s begin dissecting the claims of this Nasibi peer.

Let me clarify that in this writing, I will give straight answers to the cursed Muzaffar without delving into the detailed meanings of the word ‘Ahl’, among other specifics. My aim is to keep the language simple, although some parts might become complex due to the explanation of Arabic terms.

Let’s start with the Quran to enlighten this Nasibi-minded individual about Arabic. Let’s review the verses before and after Ayat al-Tathir.

Please observe verse 29 of Surah Ahzab:

“If you fear Allah, His Messenger, and the Hereafter, then indeed, Allah has prepared for the doers of good among you a great reward.”

And now, verse 30:

“O wives of the Prophet, whoever of you commits an open immorality, the punishment for her will be doubled, and that is easy for Allah.”

Following, see verse 31:

“And whoever of you devoutly obeys Allah and His Messenger and does righteousness, We shall give her reward twice; and We have prepared for her a noble provision.”

These verses delineate the importance of adherence to goodness and the severe consequences of immorality, highlighting that guidance and the ultimate reward are rooted in one’s actions and devotion.

Now observe verse 32:

“O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is a disease should covet, but speak with appropriate speech.”

And then comes verse 33, the latter part of which is known as Ayat al-Tathir (the Verse of Purification), as follows:

“And stay in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah only intends to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.”

The following verse after Ayat al-Tathir is:

“And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever subtle and acquainted [with all things].”

Dear readers, these are the verses that this ignorant Nasibi among Barelvis interprets to include only the daughters of Abu Bakr and Umar among the Prophet’s wives in Ayat al-Tathir, arguing that the verses preceding and succeeding Ayat al-Tathir are addressed to the wives, and since these verses use the feminine plural, it includes his “mothers” Aisha and Hafsa in the Verse of Purification.

Let’s delve deeper into where the feminine plural pronoun, which denotes the wives, is used, and where it is not, which strictly refers to the Prophet of Allah, Imam Ali, Lady Fatimah, Imam Hasan, and Imam Husayn.

(In kuntunna tureedna Allah) – “If you all (feminine) desire Allah”

(man ya’ti minkunna bifaahishatin mubayyinatin) – “(whosoever of you (feminine) commits)

(Waqarna fee buyootikunna) – “And stay in your houses (feminine)”

(Wadhkurna ma yutla fee buyootikunna) – “And remember what is recited in your houses”

In these verses, the feminine plural pronoun is used. Alright, now observe the terms in Ayat al-Tathir:

(“ankum” ... “yutahhirakum”) - This segment is distinctly different because here the masculine plural pronoun is used, indicating that women in general are not meant here but rather Allah explicitly used the masculine plural form.

To simplify, my readers, the feminine plural pronoun is used where women are specifically referred to, and the masculine plural form is used where men are predominantly involved.

So, would this ignorant peer enlighten us who are the men due to whom Allah used the masculine plural pronoun here while this Nasibi claims that the wives are included in Ayat al-Tathir? If wives were also included, Allah would have used the feminine plural because the 11 wives constitute a feminine collective. Hence, any Muslim claiming that the Quran, a text as eloquent and precise as it is, harbors any deficiencies as this cursed Muzaffar Shah is attempting to prove, would immediately exclude themselves from Islam because the word of Allah cannot be flawed.

Therefore, readers, there remains no avenue to suggest that the presence of the masculine plural pronoun denotes a general inclusion of women in Ayat al-Tathir, for doing so would be a blatant disrespect to the Quran and Allah, implying, God forbid, that the Quran is flawed and Allah does not know where to use the masculine and where the feminine pronouns.

Thus, it is proven that Ayat al-Tathir involves the masculine plural pronoun, indicating the predominance of male figures.

Let’s now look at the correct books and the hadiths collected by the forebears of this ignorant peer to see who those men are who are in abundance in this verse, meaning three or more, and who among the household are included in this verse.

First, a reference from Imam Tabarani, a prominent scholar among the Ahl al-Sunnah from the third and fourth centuries Hijri, known for his works like al-Mu’jam al-Kabir, al-Mu’jam al-Awsat, and al-Mu’jam al-Saghir. Imam Tabarani in al-Mu’jam al-Awsat, Volume 3, Page 380, Hadith number 3456, states:

The Prophet Muhammad (peace be upon him) upon the revelation of this noble verse stated that Ayat al-Tathir was revealed concerning Ali, Fatimah, Hasan, and Husayn (peace be upon them).

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“He said: It was revealed concerning five: the Messenger of Allah, Ali, Fatimah, Hasan, and Husayn.”

- Tabarani, al-Mu’jam al-Awsat, 3:380, Hadith number: 3456

Now, a reference from a source you consider among the most authentic after the Quran - yes, I am referring to a hadith from Sahih Muslim.

Imam Muslim, in the Chapter of the Virtues of the Ahl al-Bayt in Sahih Muslim, Hadith number 6261, narrates:

Narrated by Aisha: The Prophet (peace be upon him) went out one morning wearing a striped cloak of black camel hair. Then Hasan Ibn Ali came and he wrapped him under it. Then Husayn came and he wrapped him under it along with the other one (Hasan). Then Fatimah came and he took her under it, then Ali came and he also took him under it and then said: “Allah only intends to remove from you the impurity, O people of the household, and to purify you with thorough purification. (33:33)”

What now, Muzaffar Shah Nasibi??? What do you have to say about who is included in Ayat al-Tathir when your own mother Aisha is narrating and acknowledging those included in the Verse of Purification?

Imam Suyuti writes in volume 6 of “Tafsir al-Durr al-Manthur”:

Ibn Jarir, Ibn Abi Hatim, and Tabarani have narrated from Abu Sa’id al-Khudri:

The Messenger of Allah, peace and blessings be upon him, said: “This verse was revealed regarding five individuals: myself, Ali, Fatimah, Hasan, and Husayn: ‘Indeed, Allah desires to remove from you, O people of the household, every impurity and purify you with a thorough purification.’”

Furthermore, Ibn Mardawayh and Qutaybah have narrated from Abu Sa’id al-Khudri:

He said: “On a day at Umm Salamah’s (wife of the Prophet and the Mother of the Believers) house, Gabriel descended upon the Messenger of Allah with the verse: ‘Indeed, Allah desires to remove from you, O people of the household, every impurity and purify you with a thorough purification.’ Then, the Messenger of Allah called Hasan, Husayn, Fatimah, and Ali, drew them close, covered them with a cloak, and placed a veil between them and Umm Salamah. He then prayed: ‘O Allah, these are my family members. Keep impurity away from them

and purify them thoroughly.’ Umm Salamah asked, ‘Am I with them, O Prophet of Allah?’ He replied, ‘You are in your rightful place, and you are upon goodness.’”

- Suyuti, Al-Durr al-Manthur, Volume 6, Page 604.

Next Hadith:

Imam Tirmidhi in his “Sunan” under the chapter of the interpretation of certain verses from Surah Al-Ahzab says:

Quteibah narrated to us; Muhammad bin Sulaiman bin Al-Isbahani told us; from Yahya bin Ubaid; from Ata bin Abi Rabah; from Umar bin Abi Salama, the foster son of the Prophet, peace and blessings be upon him, who said: “When the verse ‘Indeed, Allah desires to remove from you, O people of the household, every impurity and purify you with a thorough purification’ (Al-Ahzab: 33) was revealed in the house of Umm Salamah, the Prophet called Fatimah, Hasan, and Husayn and covered them with a cloak, and Ali was behind his back and he covered him with the cloak as well. Then he said, ‘O Allah, these are my household, remove impurity from them and purify them thoroughly.’ Umm Salamah said, ‘Am I with them, O Prophet of Allah?’ He replied, ‘You are in your rightful place, and you are upon goodness.’”

Abu Isa said: “This is a strange hadith from this chain, from the narration of Ata from Umar bin Abi Salama.”

- Sunan Tirmidhi, Book of the Interpretation of the Quran from the Messenger of Allah, Chapter: And from Surah Al-Ahzab, Hadith Number: 3205

These translations and references provide insights into the profound respect and love the Prophet Muhammad held for his family members and their significant status in Islam. They also reflect the close bond and purity attributed to these revered figures, as well as the honorable mention of Umm Salamah, acknowledging her goodness and her place among the people of distinction.

Imam Tirmidhi mentions in the chapter “The Merit of Fatimah, daughter of Muhammad, peace and blessings be upon them,” this very narration which also has an authentication (takhrij) by Imam Albani. The narration goes as follows:

Narrated to us by Mahmoud bin Ghailan, informed to us by Abu Ahmad Al-Zubairi, informed to us by Sufyan, from Zubaid, from Shahar bin Hawshab, from

Umm Salama, that the Prophet, peace and blessings be upon him, covered Hassan, Hussain, Ali, and Fatimah with a cloak and then said: "O Allah, these are my family and my very special ones. Remove impurity from them and purify them thoroughly." Umm Salama asked, "Am I also with them, O Messenger of Allah?" He replied: "You are unto good."

Imam Tirmidhi states:

1. This Hadith is Hasan Sahih (good and authentic), and it is the best narration reported in this chapter.

2. In this chapter, narrations have also been reported from Umar bin Abi Salama, Anas bin Malik, Abu Al-Hamra, Muqal bin Yasar, and Aisha, may Allah be pleased with them all.

- Sunan Tirmidhi, Book of Virtues About the Messenger of Allah, peace and blessings be upon him, Chapter: The Merit of Fatimah, daughter of Muhammad, peace and blessings be upon them, Hadith Number: 3871.

If all the Hadith related to this were to be narrated, it would necessitate compiling a complete book. Thus, only two Hadiths are presented for the satisfaction of the readers.

In Sahih Muslim, within the Book of the Merits of the Companions, under the chapter of the virtues of Ali bin Abi Talib, it is written:

Narrated to us by Muhammad bin Bakar bin Al-Rayyan, informed to us by Hassan, that is, ibn Ibrahim, from Said who is ibn Masruq, from Yazid bin Hayan, from Zaid bin Arqam, he said: We entered upon him and said to him: You have indeed witnessed goodness; you kept the company of the Messenger of Allah, peace and blessings be upon him, and prayed behind him. The narrative continues similarly to the previous Hadith, mentioning, "Verily, I am leaving behind among you two weighty things; one of them is the Book of Allah, which is a strong rope from Allah. Whoever follows it will be on guidance, and whoever forsakes it will be in misguidance." It is also mentioned that when asked who from his household are his women, Zaid, may Allah be pleased with him, replied, "No, by Allah. A woman may stay with a man for a period, then he divorces her, and she returns to her father and her people. The family of the Prophet are his blood relatives and descendants upon whom charity is forbidden after him."

- Sahih Muslim, Book of the Virtues of the Companions, Chapter of the Virtues of Ali bin Abi Talib, Hadith Number: 6228.

Here, Imam Muslim narrates that even the esteemed companions did not count the wives of the Prophet, peace and blessings be upon him, among the Ahlul Bayt, affirming this with an oath.

Translation aimed at capturing the essence and gravity of the narrations ensures the preservation of the sanctity and respect inherent in the original text.

There's a narration from one whose daughter is referred by certain Nasibi clerics as Ummul Mu'minin Hafsa.

Umar bin Khattab narrates that he heard the Messenger of Allah (ﷺ) saying, "I will proceed you to the Haud al-Kawthar, and you all shall meet me there. This is a basin whose span stretches from Sana'a to Basra, and within it are as many silver cups as there are stars. And when you arrive, I will ask you about the two weighty things (Thaqalayn), so be mindful of how you have treated them after me. Remember, one of the greatest of these is the Book of Allah, one end of which is with Allah and the other is in your hands. Hold firm to it, and do not make any changes to it. And the second weighty thing is my progeny, my AhlulBayt. The All-Subtle, the All-Aware (God) has informed me that these two shall not separate until they meet me at the Haud al-Kawthar." I asked, "O Messenger of Allah, who are your progeny?" He replied, "The offspring of Ali and Fatimah, among whom are nine from the lineage of Al-Husayn. They are the righteous Imams, and they are my progeny, who are of my flesh and blood."

- Kifayat al-Athar, p. 91, Tafsir al-Burhan, 1/9 citing Ibn Babawayh in the Book al-Nusus 'ala al-A'immah.

Furthermore, it has been mentioned in various narratives that after the revelation of the respected verse, for a period spanning a few months - four months in some narrations, eight in others, and nine in yet others - during the Fajr prayer, whenever the Noble Prophet (ﷺ) would pass by the door of Fatimah al-Zahra (سلام الله عليها), he would declare:

"The time for prayer has come! O People of the house! Indeed, Allah only desires to remove all impurity from you, O people of the household, and to purify you with a thorough purification."

This tradition has been famously narrated by the esteemed exegete Hakim al-Hasakani in his Tafsir “Shawahid al-Tanzil” quoting from Anas bin Malik.

In the same book, a narration spanning “seven months” has been quoted from Abi al-Hamraa, i.e., the Noble Prophet (ﷺ) would repeat the mentioned phrase for the duration of seven months by the door of Fatimah (ع). Moreover, a narration extending to “eight months” has been quoted from Abu Sa’id al-Khudri.

Dear readers, the variation in the duration is not significant because it’s plausible that Anas witnessed six months, Abu Sa’id al-Khudri eight months, and Ibn Abbas observed nine months. Each has narrated according to what they observed, though there is no conflict in their narrations.

Ultimately, the daily repetition of this act by the Noble Prophet (ﷺ) over such a long period was a clear matter because the Prophet (ﷺ) aimed to unequivocally clarify that “the People of the Household” here referred explicitly to those residing in that home. This was to ensure that no doubt remained in future generations and to make known that this verse was revealed specifically in their honor. Yet, it’s truly astonishing that despite such emphasis, some have failed to grasp this matter. Is this not a matter of wonder?

Especially when all doors opening towards Masjid al-Nabi (ﷺ) were ordered to be closed, except the door of the Noble Prophet (ﷺ) and Hazrat Ali (ع), because the Prophet (ﷺ) had ordered that all doors except for these two be closed.

Here I forcibly end the writing so as not to weary the readers... Yet, I must reiterate one question.

Show just one statement from any of your books, narrated by any prominent companion or even from the Mothers of the Believers, claiming that the wives are also included in the Verse of Purification (Aayah al-Tathir)?

Thus, it has been established that the Ahlul Bayt, in the Verse of Purification (آیت تطهیر), refers exclusively to the Noble Prophet Muhammad (ﷺ), Imam Ali (ع), Lady Fatimah (ع), Imam Hasan (ع), and Imam Husayn (ع).

May Allah’s curse be upon those who deem His book incomplete and those who fall short in interpreting it accurately.

wasalam, Abu Abdullah



## Chapter 20:

## Who Killed the Son of the Prophet ﷺ, Imam Hasan (as) ? A Response to Mufti Hanif Qureshi

In a discussion on a program hosted by Aamir Liaquat, a scholar defensively states that the companions were not involved in the martyrdom of Imam Hasan (عليه السلام) and Imam Husayn (عليه السلام). Well, Mufti Hanif Qureshi, let's turn to your own authenticated books to demonstrate that indeed, the perpetrators who martyred the offspring of the Noble Prophet (ﷺ) were your scribes of revelation, companions, and their sons.

Note: This might become a lengthy text but I'm not setting any prelude here; instead, I'm directly providing references from Sunni sources along with the Arabic text to deliver a compelling response.

**Who poisoned Imam Hasan (عليه السلام)?**

First Reference:

In Al-Tabaqat Al-Kubra, Ibn Sa'd reports from Al-Sha'bi:

وقال الشعبي: إنما دس اليها معاوية فقال سمي الحسن وأزوجك يزيد وأعطيك مائة ألف درهم فلما مات الحسن

Translation: Al-Sha'bi said: Muawiya sent a message to Ja'da suggesting, "Poison Hasan, and I will marry you to Yazid and give you a hundred thousand dirhams."

- Sibte ibn al-Jawzi al-Hanafi, Shams al-Din Abu al-Muzaffar Yusuf bin Farghali bin Abdullah al-Baghdadi, Tadhkirat al-Khawass, pp. 191-192, Publisher: Ahl al-Bayt Institute - Beirut.

Second Reference:

معاوية كما قيل دهاء فدى إلى جعدة بنت الأشعث بن قيس وكانت زوجة الحسن رضي الله عنه شربة و قال لها إن قتلت الحسن زوجتك بيزيد. فلما توفي الحسن بعثت إلي معاوية تطلب قوله فقال لها في الجواب أنا أضن بيزيد.

Translation: Muawiya deceitfully influenced Ja'da bint al-Ash'ath bin Qays, who was the wife of Hasan, proposing, "If you poison Hasan, I will marry you to Yazid," and then promised her a hundred thousand dirhams. After she had

martyred the Imam, she reached out to Muawiya to fulfill his promise, to which he responded, “I am too fond of Yazid.”

- Al-Sa'di Al-Khazraji, Muwaffaq al-Din Abi al-Abbas Ahmad bin al-Qasim bin Khalifa bin Yunus, Uyun al-Anba fi Tabaqat al-Atibba, Vol. 1, p. 174, Edited by Dr. Nizar Rida, Publisher: Dar Maktabat al-Hayat - Beirut.

#### Third Reference:

In his book, Imam al-Qurtubi of Sunni Islam writes:

و مات الحسن مسموما سمته زوجته بنت الأشعث الكندية دسه إليها معاوية-

Translation: Hasan died poisoned by his wife, the daughter of al-Ash'ath, whom Muawiya had incited to do so.

- Al-Qurtubi Al-Hanafi, Ahmad bin Muhammad bin Ibrahim al-Ash'ari (died 550 AH), Al-Ta'rif bi al-Ansab wa al-Tanweeh bi Dhuwi al-Ahsab, Vol. 1, p. 3

#### Fourth Reference:

Imam Nuwayri writes in his composition:

قال: وقال أبو قتادة وأبو بكر بن حفص: سم الحسن ابن علي رضي الله عنهما: سمته امرأته جعدة بنت الأشعث بن قيس الكندي- قال: وقالت طائفة كان ذلك منها بتدسيس معاوية إليها و ما بذل لها في ذلك، وكان لها ضرائر وأنه وعدّها بخمسين ألف درهم، وأن يزوجه من يزيد، فلما فعلت وفي لها بالمال، وقال: حبنا ليزيد يمنعنا من الوفاء لك بالشرط الثاني

Translation: Abu Qatada and Abu Bakr bin Hafs said, “Hasan bin Ali, may Allah be pleased with them, was poisoned by his wife, Ja'da bint al-Ash'ath bin Qays al-Kindi.” It's said that she did this due to Muawiya's plotting and promises made to her, including fifty thousand dirhams and the promise to marry her to Yazid. Once she completed her part, Muawiya fulfilled the monetary promise but said, “Our love for Yazid prevents us from fulfilling the second condition.”

- Al-Nuwayri, Shahab al-Din Ahmad bin Abd al-Wahhab(died 733 AH), Nihayat al-Arab fi Funun al-Adab, Vol. 20, p. 201, Edited by Mufid Qamhiyah and a group, Publisher: Dar al-Kutub al-Ilmiyah – Beirut.

Such references from authentic Sunni sources elucidate the tragic circumstances surrounding the martyrdom of Imam Hasan (عليه السلام), highlighting the political machinations and betrayals that led to the sorrowful event.

## Fifth Reference:

Imam Zamakhshari wrote:

Muawiyah gave Ja'da bint al-Ash'ath, the wife of Imam Hasan, one hundred thousand dinars to poison him. After the incident, Imam Hasan survived for two more months. The poison was so severe that basins filled with blood were repeatedly removed from in front of him.

- Al-Zamakhshari al-Khwarizmi, Abu al-Qasim Mahmud bin Amr bin Ahmad Jar Allah (died 538 AH), Rabi'u'l Abrar, Vol. 1, p. 438

## Sixth Reference:

Imam Baladhuri wrote in Ansab al-Ashraf:

Muawiyah secretly prompted Ja'da bint al-Ash'ath bin Qays, the wife of Hasan, persuading her until she poisoned him, despite her enmity towards him.

It then goes on to state...

Haytham bin Adi said: Muawiyah conspired and told the daughter of Suhail bin Amr, who was the wife of Imam Hasan, that he would give her one hundred thousand dinars to poison him, which she carried out.

- Al-Baladhuri, Ahmad bin Yahya bin Jabir (died 279 AH), Ansab al-Ashraf, Vol. 1, p. 389

## Seventh Reference:

It was mentioned that Marwan bin al-Hakam, who was the governor of Medina on behalf of Muawiyah bin Abi Sufyan, was sent by Muawiyah with a handkerchief stained with poison. He was instructed to by any means deceive Ja'da bint al-Ash'ath bin Qays, the wife of Hasan, to use this handkerchief to eliminate Hasan's presence from this world. He was to tell her on his behalf that if she sent Hasan to the afterlife and completed the task, she would receive fifty thousand dirhams, and she would become Yazid's wife. Marwan bin al-Hakam quickly went to Medina to execute Muawiyah's order and managed to deceive Ja'da, who implemented Muawiyah's plan and poisoned Imam Hasan (عليه السلام), leading to his martyrdom.

- Al-Ahmad Nikri, Qadi Abdul Nabi bin Abdul Rasool al-Hanafi al-Hindi, Dastur al-Ulama or Jame' al-Ulum fi Istilahat al-Funun, Vol. 4, p. 50, Edited by Hassan Hani Fehs, Publisher: Dar al-Kutub ilmiyah - Beirut

#### Eighth Reference:

Abu'l-Faraj al-Isfahani wrote in Maqatil al-Talibeen:

According to Mughira, it was narrated, "Muawiyah sent a message to the daughter of Ash'ath saying, 'I will marry you to my son Yazid if you poison Hasan bin Ali,' and he sent her one hundred thousand dirhams."

- Abu al-Faraj al-Isfahani, Maqatil al-Talibiyin, (died 356 AH), Maqatil al-Talibiyin, Vol. 1, p. 20, Chapter: Return of the narrative to the account of Hasan

#### Ninth Reference:

Imam Ibn A'tham al-Shafi'i in his book Al-Futuh wrote,

We heard from trustworthy sources that when Muawiyah bin Abi Sufyan decided to make his son Yazid his successor, he knew well that this matter was hard to achieve because the peace agreement made with Hasan bin Ali had among its conditions that Muawiyah would leave the affair of the Muslims to be decided collectively by them after his death. Therefore, he exerted every effort towards the demise of Hasan and sent Marwan bin al-Hakam (who was exiled by the Prophet, peace and blessings upon him, and his family) to Medina with a poisoned handkerchief, instructing him to convince Hasan's wife, Ja'da bint al-Ash'ath bin Qays, by any means to use this poisoned handkerchief so Hasan would use it after attending to his needs, and to promise her fifty thousand dirhams and marriage to his son. Marwan hastened to Medina to carry out Muawiyah's command, and after putting forth great effort, he managed to deceive Hasan's wife, who executed the plot leading to Hasan moving to the abode of peace. Ja'da was seduced by Marwan's promises and committed this atrocious crime.

- Al-Kufi, Abi Muhammad Ahmad bin A'tham (died 314 AH), Kitab al-Futuh, Vol. 4, p. 319, Edited by Ali Shiri (Master in Islamic History), Publisher: Dar al-Adhwa' for Printing and Publishing & Distribution - Beirut

## Tenth Reference:

Imam Talmastani has written:

و مات الحسن، رضي الله عنه، مسموما يُقال إن امرأته "جَعْدَة" بنت الأشعث بن قيس سَمَّتْه - دَسَّ إليها معاوية أن تسمَّه فإذا مات أعطاها أربعين ألفاً، و زَوَّجها من يزيد فلما مات الحسن وفي لها بالمال و قال لها: حاجة هذا ما صنعت بآبن فاطمة، فكيف تصنع بآبن معاوية؟ فخسرت و ما ربحت -

Imam Hasan (may Allah be pleased with him) passed away poisoned. It is said that his wife, Ja'da bint al-Ash'ath bin Qays, poisoned him. Muawiyah secretly messaged her to poison him, and if he died, he would give her forty thousand and marry her to Yazid. When Hasan died, Muawiyah fulfilled the money promise and said to her: "Given what you've done to the son of Fatimah, what would you do to the son of Muawiyah?" Thus, Ja'da lost and gained nothing.

- Al-Ansari Al-Tulmastani, Muhammad bin Abi Bakr known as Al-Bari (died 644 AH), Al-Jawharah Fi Nasab al-Nabi wa Ashabuh al-'Asharah, Vol. 1, p. 282

## Eleventh Reference:

Imam Qurtubi Maliki writes:

و قال قتادة و أبو بكر بن حفص سم الحسن بن علي سمته إمرأته جعدة بنت الأشعث بن قيس الكندي - و قالت طائفة كان ذلك منها بتدسيس معاوية إليها و ما بذل لها من ذلك و كان لها ضرائر و الله أعلم -

Abu Qatada and Abu Bakr bin Hafs said that Imam Hasan was poisoned by his wife Ja'da bint al-Ash'ath bin Qays al-Kindi. Some said it was part of a scheme by Muawiyah who promised her for this act, though she had her own issues and intentions, only Allah knows.

- Al-Numairi Al-Qurtubi Al-Maliki, Abu Umar Yusuf bin Abdullah bin Abdul Barr (died 463 AH), Al-Isti'ab fi Ma'rifah Al-Ashab, Vol. 1, p. 389, Edited by Ali Muhammad al-Bajawi, Publisher: Dar al-Jil – Beirut

## Twelfth Reference:

Imam Masudi Shafi'i has written:

و ذكر أن امرأته جَعْدَة بنت الأشعث بن قيس الكندي سقتَه السم، و قد كان معاوية دَسَّ إليها: إنك إن احتلَّيت في قتل الحسن و جَهِت إليك بمائة ألف درهم، و زَوَّجتك من يزيد

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It is mentioned that his wife, Ja'da bint al-Ash'ath bin Qays al-Kindi, gave him poison. Muawiyah had conspired with her, saying: "If you manage to kill Hasan, I will send you a hundred thousand dirhams and marry you to Yazid."

- Al-Masudi, Abu al-Hasan Ali bin al-Hussein bin Ali (died 346 AH), Muruj adh-Dhahab, Vol. 1, p. 346, Chapter mentioning the Caliphate of Hasan bin Ali bin Abi Talib

There are more references, but as a follower of the Twelve Imams, I've presented only these twelve references.

Peace be upon you,

Abu Abdullah

## Chapter 21:

**A Response to the Illegitimate Children of Misyar Marriage and Jihad al-Nikah on Mut'ah Marriage.**

Here, I recount a debate that took place several years ago, probably when I was in my first year of intermediate studies. It was a debate with a Sunni Bareilvi scholar, after which, unfortunately, that poor scholar was expelled from his mosque.

Without wasting time, let me present that conversation (with additional references).

Maulana (Scholar): Why do you practice Mut'ah (temporary marriage)?

Abu Abdullah: Why don't you practice it?

Maulana: It's a haram (forbidden) marriage.

Abu Abdullah: Haram marriage?? If it's a forbidden marriage, then why did Allah command to give the dowry (mahr) for this type of marriage in the Holy Quran??

Maulana: Uh... Where does it say that in the Quran??

Abu Abdullah: How did you come to this mosque, become a Maulana without reading the Quran, and why is it written so grandly outside your chamber that you are a master in Islamic studies and, god knows, which religious school you graduated from as a scholar? Do they give out fake degrees of being a religious scholar without teaching anything about the Quran there??

Maulana: Leave me out of this and directly prove (your point) (he said impatiently).

Abu Abdullah: It seems like you have abandoned the Quran; that's why you are asking me for proof (I said, laughing). And brother, why should we Shia always have to prove it? You too have claimed that it is a forbidden marriage, so you should prove to me how it is forbidden. Then I will defend the Quran and the Sharia of Muhammad and prove that you are completely wrong. And also, considering I am considerably younger in age (I thought to myself, significantly younger), you should start... Well, I just stepped on the tail of ignorance with a word of praise.

Maulana: Alright, I will prove that it is forbidden.

Abu Abdullah: Now, that's more like it... Go ahead, Bismillah.

Maulana: There is a hadith in Sahih Bukhari and Sahih Muslim where

Umar said there were three things during the time of the Messenger of Allah ﷺ, and I have forbidden them and will punish those who engage in them: Mut'ah of Hajj, Mut'ah of women, and saying Hayya 'ala khayr al-'amal in the adhan.

Abu Abdullah: I couldn't contain my laughter and said... Maulana sahib, in your hatred for Shias, you have also cast doubt on the second Caliph? (Maulana and some followers sitting with him were taken aback).

Maulana: Son, you are still a child. Do not speak such words when I have shown a hadith Sharif.

Abu Abdullah: So, this hadith you mentioned, it confirms that during the time of the Prophet ﷺ, these three things, including Mut'ah, were legal, and the second Caliph confessed this and also made them forbidden, right?

Maulana: Without hesitation, he replied... Yes, exactly. Those things were forbidden by Farooq-e-Azam through his Ijtihad (personal reasoning).

Abu Abdullah: Right, so you also agree, like Umar, that these were lawful and permissible during the Prophet's ﷺ time.

Maulana: Absolutely, absolutely...

Abu Abdullah: So, didn't the second Caliph hear this hadith that

If Allah and His Messenger have declared something Haram, it remains forbidden until the Day of Judgment, just as what they have declared Halal remains lawful until the Day of Judgment? Isn't this a Sahih (authentic) hadith I mentioned? (I said, smiling). Then, when God and His Messenger have not declared it Haram, which Umar himself confesses, then how did he, through Ijtihad, declare something Halal in Muhammad's time as Haram in his era? Answer me?? Either acknowledge that the hadith I presented is incorrect and also prove how it is incorrect when this hadith is present in Jamia al-Sahih al-Hadith and all scholars of men consider its chain authentic. Now the expressions really started to change... Truly.



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Maulana: Flabbergasted, he said... But that's also a hadith which I've presented; it's also correct, so why don't you accept it?

(While flipping through the pages of the books)

Abu Abdullah: So, you don't have an answer to my question (the faces of his followers sitting around were worth seeing). I spoke again... Alright, let's assume we accept this... Fine. So tell me, if a hadith contradicts the Quran, would you accept the hadith or the verse of the Holy Quran?

Maulana: (Flipping through the pages of his book) Certainly, no one can compete with the Quran...

Abu Abdullah: SubhanAllah Maulana, SubhanAllah... With those books of yours, can you open and read verse 24 of Surah An-Nisa with its translation?

Maulana: (All the disciples started glaring at him... In the meantime, one of the disciples quickly picked up the Quran and opened the Surah) Maulana took the Quran from his hands emotionally and asked, "Which verse is it, show me?"

Abu Abdullah: I already told you... verse 24 of Surah An-Nisa: So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation.

Maulana: Cutting me off... I will read it; you be patient.

Abu Abdullah: Yes, yes, Bismillah. Sorry... Please do read the translation.

Maulana: Certainly... Then Maulana started reading the verse from the beginning. While reading the translation, he said: Allah says...

Abu Abdullah: Cutting in... Just translate the part starting from "So for whatever you enjoy."

Maulana: (Maulana and his disciples glared at me strangely) Maulana, lowering his glasses, began reading...

Allah says: "And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what

you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.”

Abu Abdullah: (After the translation was read, it was as if lightning had struck the disciples) I immediately caught on to the translation and said... “And those women from whom you seek contentment (mut’ah)...” Maulana, this is the translation, right? It’s a clear command from the Quran.

Maulana: (Looking towards his disciples) Yes, this is the translation... But this verse was abrogated... That’s why Farooq-e-Azam performed Ijtihad (exerted his reasoning).

Abdullah: This response outlines a complex scenario where scriptural interpretation and historical stances were openly deliberated, showcasing the nuances inherent in interpretive religious debates.

Abu Abdullah: (Smiling) Oh, it was abrogated, you say? Well, if according to you this verse was abrogated, then surely, there must be another abrogating (Nasikh) verse that came afterwards. Please show me where that is and which one it is?

Maulana: (Searching through the pages of his books) The Prophet ﷺ had abrogated this verse through his command...

Abu Abdullah: Oh, respected one... First of all, only another verse can abrogate a verse; a Hadith can’t compete with a verse. Let’s for a moment even accept your point; the second thing is that you already said that Umar confessed it was permissible during the Prophet’s ﷺ time which he forbade... So, if the Prophet ﷺ had already abrogated it in his lifetime, then why is Umar saying it was permissible during the Prophet’s ﷺ time? And if it had already been abrogated, then why did Umar feel the need to forbid it? Now, Maulana was truly cornered...

While this was happening, one disciple emotionally said, “Imam Sahib... answer him.”

Maulana couldn’t respond and kept flipping through the pages of his books.

Abu Abdullah: (Addressing the disciple) They can’t answer... because if they say ‘yes’, they have to deny both the Quran and the Hadith they presented; and if they say ‘no’, then Umar would be considered outside the fold of Islam for contradicting Sharia and the command of the Quran. Let me myself present some Hadiths from your books to complete the argument... demonstrating that

not only was Mut'ah permissible during the Prophet's ﷺ era but also during the caliphate of the first Khalifa and part of Umar's era. Why bother Maulana further...

Reference 1:

"Ata said: Jabir bin Abdullah came for Umra, so we came to his house, and the people asked him about various issues, then they mentioned Mut'ah, so he said: "Yes, we practiced Mut'ah during the time of the Messenger of Allah ﷺ, Abu Bakr, and Umar."

Reference 2:

"Jabir and Salma bin Al-Akwa said: A crier of the Messenger of Allah ﷺ came to us and said: 'Indeed, the Messenger of Allah ﷺ has permitted you to engage in Mut'ah, i.e., temporary marriage with women.'"

Reference 3:

"Jabir bin Abdullah said: 'We engaged in temporary marriage giving a handful of- (dates or flour) during the lifetime of the Messenger of Allah ﷺ, and Abu Bakr until Umar forbade it in the case of Amr bin Huraith.'"

Reference 4:

Abu Nadrah reports: I was with Jabir bin Abdullah when a person came and said: Ibn Abbas and Ibn al-Zubair have a disagreement about the two types of Mut'ah (temporary marriage during Hajj, and temporary marriage with women). Jabir said: We did both during the time of the Messenger of Allah ﷺ, and then Umar forbade us, so we did not return to them.

- Sahih Muslim, Volume 1, Page 672

Reference 5:

Ishaq bin Jabrail al-Baghdadi narrates... from Abu al-Zubair, from Jabir bin Abdullah: The Prophet ﷺ said, "Whoever has given in dowry to his wife the fill of his palms with food or dates has made her lawful for himself." Abu Dawud said: It was transmitted by Abdul Rahman bin Mahdi, from Saleh bin Ruman, from Abu Zubair, from Jabir, in a mawquf manner. And transmitted by Abu Asim, from Saleh bin Ruman, from Abu al-Zubair, from Jabir, stating, "During the time of the

Prophet ﷺ. we would do Mut'ah with a palm-full of food, meaning temporary marriage."

- Sunan Abu Dawood, The Book of Marriage, Chapter: The Lesser Amount of Mahr, Hadith Number: 2110

#### Reference 6:

Ibn Abbas regarding the interpretation of Surah an-Nisa verse 24 said: Mut'ah was a mercy from Allah to the Ummah of Muhammad. Had Umar not banned it, only the wretched would have committed adultery.

- Nihayat al-Mujtahid 2:57, Tafsir al-Qurtubi 5:130, Tafsir al-Samarqandi 1:346

#### Reference 7:

Ahmad bin Hanbal in his Musnad, from Imran bin Husayn regarding Mut'ah of women stated: Mut'ah was revealed in the Book of Allah, and we knew it and practiced it with the Prophet ﷺ. No Quranic verse was revealed to forbid it, nor was it forbidden till the Prophet ﷺ passed away.

It was further narrated: Abdul Mahmood bin Dawood said, "See the clear hadith in Sahih Sitta indicates the permissibility of Mut'ah marriage. All of them here cannot be mentioned, hence see that their caliph Umar has made changes in the Prophet's Sharia, then see how their followers also consider it forbidden. Is it permissible for the companions and representatives to make changes in the Sharia of the Prophets or to choose a new ruling for themselves against the Sunnah of the Prophet? Would not such people be an example of this noble verse?!"

- Al-Tarai'f fi Ma'rifat Madhahib al-Tawa'if, 2:459, Umar's Prohibition of Mut'ah, p. 467

#### Reference 8:

When a Syrian man asked Abdullah bin Umar about Mut'ah Hajj, he said it's permissible. The Syrian man said: Your father forbade it. Abdullah replied: "What my father did is one thing, and what the Prophet ﷺ practiced is another. So, what should I do now? Should I practice what my father forbade or adopt the Sunnah of the Prophet ﷺ? I will adopt the Sunnah of the Prophet ﷺ, leave from here."

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- Sunan Tirmidhi, Hadith No. 428

Reference 9:

And for my brothers, the above mentioned Hadith where I noted that “what Allah and His Messenger have forbidden remains forbidden until the Day of Resurrection.”

Extraction of Hadith: Authentic - Narrated in Al-Tarikh al-Kabir by Al-Bukhari: 8/54, Ahmad: 23854, Al-Tabarani in Al-Kabir: 20/256, Al-Bazzar in his Musnad: 6/50, and Al-Bayhaqi in Shu’ab al-Iman: 12/99 - Sahihah: 65

Then came such an earthquake that the faces of Maulana and his disciples turned pale... It seemed as if their bodies were devoid of souls.

After a moment of silence, Maulana finally spoke...

“Are you from the Sayyids?”

I said, “Alhamdulillah... I am a Sayyid.”

Then, putting on a face of humility and glaring at his disciples, Maulana uttered a phrase that I have never forgotten, nor his manner of saying it...

“Indeed... the son of a Sayyid is always a Sayyid!”

Debate by,

Abu Abdullah

## Chapter 22:

**A debate between Abu Abdullah and an Allegedly Knowledgeable Bookish Mawlana on seeking intercession (Tawassul) of the Ahl-e-Bayt (as).**

Nasibi: Abu Abdullah, you and your Shia are no different from the polytheists of Mecca who seek help from others besides Allah. There's a clear verse in the Holy Quran memorized by every child that says, "You alone we worship, and You alone we ask for help." Another verse states, "Those whom they call upon besides Him cannot respond to them with anything." Yet, you persist in saying "Ya Ali, help us," which contradicts the Quran, thus making you polytheists. For Ali himself sought help from Allah, and now that he is no longer in this world, you still don't cease and openly mock the Quran by asking help from others besides Allah, committing polytheism.

Abu Abdullah: Smiling, I asked, "Are you done with your narrative of disbelief, or is there more?"

Nasibi: Just answer this... We'll talk about the rest later.

Abu Abdullah: What's the hurry... Well, does what you've just said prove that you possess the true concept of monotheism while we Shia are unaware of it?

Nasibi: Absolutely, 100%. That's exactly how it is (he said, puffing up his chest).

Abu Abdullah: You'll soon find out when I expose you using your own lack of knowledge... There's no rush.

Nasibi: What are you proving by laughing...? If you're on the right path, answer using the Quran.

Abu Abdullah: Ah, I had almost forgotten that you follow that caliph who abandoned the Sunnah of the Prophet by declaring "The Book of Allah is sufficient for us" ... (I continued to tease him, laughing even more).

Nasibi: We're closer to the Book and the Sunnah than you. Don't beat around the bush; give a straight answer if you can.

Abu Abdullah: So, you're saying that if I present a Hadith of the Prophet that contradicts your caliph's claim, you'll accept it, despite him having stated that the Book of Allah is sufficient?

Nasibi: Absolutely, I follow the same creed... Answer now... (he said, smiling).

Abu Abdullah: Great, let the intellectual beatdown begin... (I took a deep breath and addressed him)... but first, answer me this: do you understand Arabic grammar?

Nasibi: I'm a graduate of Darul Uloom Deoband and a Hafiz. Don't worry about it... Just give your answer.

Abu Abdullah: Mashallah... Now this is going to be fun... Let's start then... Why did Allah call humans the best of creation? What's the reason?

Nasibi: Because Allah endowed humans with intellect and choice, something not given to other creatures. That's why humans are superior.

Abu Abdullah: Wow... So intellect is what distinguishes us from other creatures... Let's start with intellect then... You first cited the verse "You alone we worship, and from You alone we seek help," right?

Let's use our intellect to answer a question and prove our superiority over other creatures. If this verse means we cannot seek help from anyone other than Allah, then no one in this world can seek help from any living being because the verse makes no distinction between the living and the dead. So how do you justify seeking donations for your madrasas from living people? How does that make sense intellectually?

Suddenly silence... The color drained from Nasibi's face.

Nasibi: Angrily... We can ask for help from the living...

Abu Abdullah: That's exactly what I'm asking, how can we ask when the verse doesn't specify that help can only be sought from the living and not the dead? (I said, laughing)

Nasibi: Why are you stuck on this verse? Answer the other verses too.

Abu Abdullah: Another round of laughter from me before I said, "Dear sir, you were the one who touted human intellect as the reason for humanity being the most noble of creation. Now, when I seek an answer based on intellect, you're looking for a way out.

Abu Abdullah: Respected one, it seems you're unaware that the term "Wasilah" appears twice in the Holy Quran: Once in the verse you presented and another

time in Surah Ma'idah, where it is stated: "O you who have believed, fear Allah and seek the means [of nearness] to Him..." Now, if God is prohibiting the means ("Wasilah") in your verse, then why is it mentioned here that we should seek a means to God? The verse you referenced is from Surah Al-Isra and addresses disbelievers, while the one I've mentioned directly addresses the believers. So, there are only two possibilities: either you belong to the disbelievers, applying that verse to yourself, or you must accept the verse I presented, which commands seeking a "Wasilah," if you consider yourself a believer. Which group do you associate yourself with?

...The silence that followed was palpable... After pondering for a while, he finally said...

Nasibi: The "Wasilah" mentioned in your verse refers to good deeds and acts of worship, not living or deceased personalities.

Abu Abdullah: Are we starting this again? Like the verse in Surah Al-Fatiha, there's no such limitation mentioned here. Or did you peep into the Preserved Tablet to declare what it means?

Nasibi: So, do you not consider good deeds and worship as a means of approach to God? Don't they bring one closer to Him?

Abu Abdullah: Certainly, we do recognize that, but perhaps you haven't studied the Arabic lexicon to understand what "Wasilah" truly means. Let me enlighten you. Look into volume 11 of "Lisan al-Arab," page 724, where it defines: "To approach someone through something, getting close to someone in honor or affection..." Thus, "Wasilah" in its essence involves a broad spectrum, encompassing human actions and even beings.

Therefore, linguistically, "Tawassul" isn't confined just to acts but also includes personalities. Prove otherwise that "Wasilah" here only refers to actions and not individuals.

He looked at me as if I had unleashed the crows of the entire city upon him.

Nasibi: When you yourself have admitted that acts of worship are included in "Wasilah," my claim stands proven. Now, you need to demonstrate how personalities are also encompassed within it.



Abu Abdullah: Wow... that's a clever move, diverting my question back at me. It seems the accursed devil is indeed assisting you fully... But, we too are followers of the Quran's speaker. We'll definitely respond.

The verse you mentioned earlier: "Those whom they invoke seek means of access to their Lord..." talks about entities like Jesus and the Holy Spirit, who are wrongly considered divine by some. If only you had looked at the verse preceding it, which states: "Say, invoke those you have claimed [as gods] besides Him, for they do not possess the ability to remove distress from you or change it." Here, the term "those" refers to individuals capable of understanding, indicating sentient beings in the sentence, not idols, but angels or Jesus, hence beings with intellect and consciousness.

To simplify, Surah Isra, Verse 57, mentions that angels and Jesus Christ themselves seek a closer means to God. Interestingly, the verse uses a plural pronoun denoting rational beings, suggesting that even angels and Jesus attempt to gain God's proximity through more favored and closer saints.

Now, tell me, who are those saints more exalted than angels and Jesus, who even God's Prophet is compelled to seek as a means?

In other terms, if the closest "Wasilah" (means) was meant to be an idol, then "Ayha Aqrib" should have been used instead of "Ayhum Aqrib." Thus, the use of the pronoun "Ayhum" is evidence that the closer form of "Wasilah" mentioned here pertains to persons and rational beings.

This indeed finalizes your vendetta... The verse you presented has been proven by this humble servant to imply not merely good deeds or acts of worship but those closest servants of God who have been designated by Him as a means to approach Him, and whom He commanded us to seek for benefit.

Dear readers, the state of him was indescribable after this...

Now, let's bring forth some narratives from your books of Hadith, so after addressing the Quran and the Sunnah of the Prophet ﷺ, I can fully secure the debate, especially with the tradition of your companions, and put a leash on your tendencies of branding others as disbelievers.

First, from the Sunnah of the Prophet, to address when you see "Ya" and hastily label it as disbelief or polytheism. Let me present the teachings of whom you recite the Kalimah of.

Imam Ahmad bin Hanbal in his Musnad, and Ibn Majah in his Sunan, narrate from Uthman bin Haneef:

“A blind man came to the Prophet and said, ‘Pray to Allah to cure me!’ The Prophet said, ‘If you wish, I can pray for you, or if you prefer, I can delay it, and that would be better.’ The man asked him to pray. So, the Prophet ordered him to perform ablution, pray two Rak’ahs, and make the following supplication: ‘O Allah, I ask You and turn to You through your Prophet Muhammad, the Prophet of mercy. O Muhammad, I turn by you to my Lord to fulfill my need. O Allah, accept his intercession for me.’”

- Musnad Ahmad, Volume 4, Page 138, Sunan Ibn Majah, Volume 1, Page 441, Hadith 1385

Look closely... What is the Prophet teaching here? To say, “O Muhammad.”

Surely now, the bug of the narrators will bite you to label this Hadith as weak. Thus, I preemptively administer the injection of narrators.

Your Imam Tirmidhi has called this Hadith Sahih (authentic).

- Sunan Tirmidhi, Volume 5, Page 223

Your Imam Ibn Majah al-Qazwini al-Rab’ee has also written this Hadith as Sahih al-Isnad.

- Sunan Ibn Majah, Volume 1, Pages 441-442

And above all, your vehement Imam Ibn Taymiyyah, who was the biggest opponent of seeking means other than Allah for help, has also deemed it authentic."

Ibn Taymiyyah writes in Majmu’ al-Fatawa about this Hadith:

“As for the Hadith of the blind man, what’s mentioned in the Hadith is unanimously accepted as permissible.”

He further writes, “Tirmidhi narrated an authentic Hadith from the Prophet that he taught a man to supplicate: ‘O Allah, I ask You and turn to You through your Prophet Muhammad, the Prophet of mercy. O Muhammad, O Messenger of Allah, I seek your intercession with my Lord for my need that it may be fulfilled. O Allah, accept his intercession for me.’”

- Majmu' al-Fatawa, Volume 1, Pages 12-13

The story of Uthman ibn Haneef narrated by Imam Tabarani in Al-Mu'jam al-Kabir, Imam Ahmad bin Hanbal in his Musnad, and Imam Hakim Nishapuri in Al-Mustadrak 'ala al-Sahihayn goes as follows:

During Uthman's caliphate, a man repeatedly went to Caliph Uthman for help regarding an issue but remained unresolved. One day, he encountered Uthman ibn Haneef and shared his ordeal. Uthman ibn Haneef instructed him to perform ablution, pray two Rak'ahs, and read the following supplication:

"O Allah, I ask You and turn to You through Your Prophet Muhammad, the Prophet of Mercy. O Muhammad, I turn through you to my Lord regarding my present need, so that it may be met. O Allah, accept his intercession for me."

The man did as he was instructed and went to the caliph again. Subsequently, he met Uthman ibn Haneef and asked for the authentication of the prayer. Uthman ibn Haneef recounted the story of a blind man.

- Musnad Ahmad, Volume 4, Page 138; Al-Mu'jam al-Kabir, Volume 9, Pages 30-31, Hadith 8311; Al-Mustadrak al-Sahihayn, Volume 1, Page 519.

Now, let us also present the character of your caliph who claimed that the Book of Allah was enough for him...

According to Sahih al-Bukhari, considered the most authentic book after the Quran, and numerous other Hadith collections, during the "Year of Ashes" marked by severe drought leading to famine and death of livestock, your second caliph did the following. Imam Bukhari narrated from Anas that during the drought, Umar bin Al-Khattab prayed for rain through the intercession of Abbas bin Abdul Muttalib, saying:

"O Allah! Previously, we used your Prophet as a means to approach You, and You blessed us with rain. Now, we use the uncle of our Prophet as a means to approach You, so grant us rain."

Here are not just one but ten references affirming this incident:

- Sahih al-Bukhari, Volume 1, Pages 526 and 1372

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- Sahih Ibn Hibban, Volume 7, Page 110, Hadith 28613
- Sahih Ibn Khuzaymah, Volume 2:8, Page 337, Hadith 14214
- Al-Sunan al-Kubra by Al-Bayhaqi, Volume 3, Page 3525
- Dalail an-Nubuwwah by Al-Bayhaqi, Volume 6, Page 1476
- Sharh as-Sunnah by Al-Baghawi, Volume 4, Page 409, Hadith 11657
- Shifa al-Siqam
- Al-Isti'ab by Ibn Abd al-Barr, Volume 3, Page 979
- Fath al-Bari, Volume 2, Page 494/10
- Sharh al-Zurqani 'ala al-Mawahib al-Laduniyya, Volume 11, Page 152

This instance illustrates the practice of seeking intercession through the Prophet (PBUH) and his family by notable figures in early Islamic history, highlighting the diversity within the Islamic tradition regarding the means of drawing closer to God.

Similarly, it is narrated from Abdullah bin Umar that during the year of “Am Al-Ramadah” (the year of drought and devastation), Umar ibn al-Khattab used Abbas ibn Abdul Muttalib as a means (Wasilah) and prayed to Allah for rain. He then addressed the people in a sermon:

“O people! The Messenger of Allah ﷺ used to regard Abbas in a way a child regards his father. He honored him greatly and fulfilled his oaths. O people, follow the example of the Messenger of Allah ﷺ regarding his uncle Abbas and take him as a means to Allah Almighty in what has befallen you.”

Then, Abbas made this supplication:

“O Allah! No affliction descends except due to sins, and it is not lifted except through repentance. The community has turned towards me to You because of my relationship to Your Prophet, and our hands are stretched towards You laden with sins, and our heads are bowed in repentance before You. So grant us rain.”

- Al-Mustadrak by Al-Hakim, Volume 3, Page 334; Fath Al-Bari, Volume 2, Page 497; Al-Mawahib Al-Laduniyyah, Volume 4, Page 277; Sharh Al-Zurqani on Al-Mawahib Al-Laduniyyah, Volume 11, Page 152.

Imam Ibn Abd al-Barr elaborated further that:

“The narratives indicate that when Abbas made the supplication, clouds quickly gathered from the direction of the mountains and covered the sky. The land was filled with rain, the people were joyous, and they began to touch the body of Abbas to seek blessings, exclaiming, ‘O Abbas, the water-carrier of the Sacred Sanctuaries, congratulations!’”

And Umar said on this occasion:

“By Allah, this is the means to Allah and the status near Him.”

- Al-Isti'ab by Ibn Abd al-Barr, Volume 3, Page 98.

So, O denier of Wasilah... You were just fixated on dismissing the concept of intercession, but what did your Imam Ibn Abd al-Barr write about people in Medina, in the presence of Umar ibn al-Khattab, seeking blessings by touching the body of Abbas...

Now, challenge the knowledge and practice regarding seeking blessings from the relics of the righteous and the graves of the Ahl al-Bayt, where we Shia take blessings by touching them... Do you dare to point a finger at your second caliph and Abbas, the uncle of Messenger of Allah ﷺ?

The Nasibi, looking away and avoiding eye contact, just kept listening as I, a devotee of Ali, continued my scholarly assault. Suddenly, he remembered it was time for the Asr prayer. “Abu Abdullah,” he said, “it’s time for the Asr prayer.” I responded, “Hold on... My assault will now become more intense, rest assured, I won’t let your prayer be neglected; one that won’t be accepted anyway.”

Let’s hear what Imam Taqi al-Din al-Subki has to say about this...

Taqi al-Din al-Subki remarks on this matter:

“And thus, it is permissible like this, to seek Tawassul through all the righteous ones, and this is something no Muslim denies, but only those who innovate a new religion from among the sects.”

- Shifa’ al-Siqam, Page 128

“Hold on, man... You Nasibis greatly emphasize Ibn Hajar’s name, so let’s also know what your Imam Ibn Hajar al-Asqalani says...”

Hafiz Ibn Hajar al-Asqalani under this narration writes:

“It can be derived from the story of Abbas that it is recommended to seek intercession through the good and righteous people and the family of the Prophet. Moreover, it also illustrates the virtues of Abbas and the virtue of Umar, for his humility towards Abbas and recognizing his right.”

- Fath al-Bari, Volume 2, Page 497

I won't let go easily... Hear this too and provide a response, about those individuals whom the Prophet ﷺ mentioned.

Narrated by Abdullah bin Umar, the Prophet ﷺ said:

“Indeed, Allah has created some of His creation for meeting the needs of the people. People run towards them in their needs. These are safe from the punishment of Allah.”

- Majma' al-Zawaid, Volume 8, Page 192

You object to why we say this soil, which is merely the soil from Karbala, where the grandson who saved the religion of Allah is associated with, is called the soil of healing? Why is it so respected?

Let me now quote a Hadith from your Sahih Muslim...

Narrated by Abdullah ibn Umar:

“People were with the Messenger of Allah ﷺ in the land of Thamud, at the site of Al-Hijr. They used water from its wells to knead the dough and to drink, so the Messenger of Allah ﷺ commanded them to pour away the water they had collected and to feed the dough to their camels. He instructed them to draw water from the well which the she-camel of [Prophet] Salih used to come to.”

- Sahih Muslim, Volume 2, Page 411

Now, let me tell you... if the place where Prophet Salih's she-camel drank from is considered blessed, then why wouldn't the soil where the pure blood of the Prophet's ﷺ grandson was absorbed be blessed?

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And finally, another heavy blow before I let you go to perform that prayer which will be rejected without the acknowledgment of Ali's guardianship...

Imam Zaini writes in his book:

"Imam Shafi'i, during his days in Baghdad, used to seek Tawassul through Imam Abu Hanifa, may Allah be pleased with him. He would come to his grave, visit it, send salutations upon him, then, seek Tawassul to Allah the Almighty through him for the fulfillment of his needs."

Allama Ibn Hajar mentioned in the twenty-fifth chapter of the book Al-Khairat in Manaqib Imam Abu Hanifa Nu'man: "Indeed, Imam Shafi'i for a period was in Baghdad and sought Tawassul through Imam Abu Hanifa. He would come near his grave, visit it, then send salutations upon him, and through his intercession with Allah, he sought to fulfill his needs."

- Al-Durar Al-Saniyya Fi Al-Radd 'Ala Al-Wahhabiyya, page 72

There, complete references have been provided... Imam Shafi'i found none other than Abu Hanifa from whose grave he sought Tawassul...

Now go... that prayer is about to be missed, which won't be accepted anyway.

Nasibi looked at me in anger... What could the poor man even say? He adjusted his clothes and went off unnaturally to make wudu.

Peace be upon you,

Abu Abdullah.

## Chapter 23:

## Who were the Twelve Hypocrites in Sahih Muslim who plotted to kill the Prophet Muhammad ﷺ?

In the name of Allah, the Most Gracious, the Most Merciful.

As you know, Engineer Muhammad Ali Mirza, while chanting his signature slogan "Neither am I a Babi, nor a Wahabi, I am a Muslim with knowledge from the Book", mentioned in his academic and research session number 06 that there is a hadith in Sahih Muslim in which the Prophet (peace be upon him) informed Hazrat Huzaifa Yamani about the names of the hypocrites who had conspired to kill the Prophet (peace be upon him) in the valley of Aqaba on the return from Tabuk. Not only did they conspire, but they also practically carried out this most heinous act by setting up ambushes, in which they were unsuccessful. It was also prophesied that most of them would die from dropsy.

However, Engineer Sahib did what he and other modern researchers like him do, which is to leave the matter unfinished by telling only half the story. That is why I have told Engineer Sahib several times to change his slogan slightly, which should be like this: "Neither am I a Babi, nor a Wahabi... I am a true two-faced hypocrite."

Dear readers, it is also true that if this gentleman had revealed the names of those hypocrites, then how would he sell his wares? What would he be left with then? Whom would this poor soul then address as Siddiq-e-Akbar, Farooq-e-Azam or Ghani?

Anyway, I empathize with the compulsions of such individuals because this very hypocrisy has been going on since the martyrdom of the Prophet (peace be upon him) till now. But thank God a million times that we, the believers in Ali Wali, are completely free from this hypocrisy, which is why we have been martyred for the crime of love for Ahl al-Bayt until today.

Many believers, men and women, insisted that Abu Abdullah should expose the truth about those hypocrites about whom Engineer Sahib has told half the story and not revealed the names. Remove the makeup of companionship stuck on their faces so that the public can know who those unfortunate ones were who were bent on killing their own Prophet.



The preface is sufficient. I will try my best to ensure that this writing does not become too long like the previous ones. It remains to be seen how long the pen of Maula Waris runs.

I want to first briefly describe the incident on the basis of which Imam Muslim has narrated this hadith in his Sahih, so that those believers, men and women, who are not aware of this historical event, can also benefit.

Dear readers, the companions of Aqaba, about whom the Prophet (peace be upon him) had narrated a hadith, were the people who, before setting out for Tabuk, after failing in their efforts against Islam and the Prophet (peace be upon him) in Medina, planned to kill the Prophet (peace be upon him) in the darkness of the night on the return from Tabuk. When the Prophet's she-camel was passing through a valley on the way, the masked conspirators decided to startle it and make the Prophet fall from a height into the ravine.

Meanwhile, as they approached the Prophet's she-camel, Allah informed the Prophet about the conspiracy, and the Prophet told Huzaifa bin Yaman, who was leading the she-camel, "Drive these people away from here and tell them that if they do not back off, you will call out their names, their fathers' names, and the names of their tribes in a loud voice."

Hearing the voice of Huzaifa Yamani, the unsuccessful and dejected hypocrites fled and blended into their army. Huzaifa says that he knew their names, their fathers' names, and their tribes. Based on this, he became famous with the title "Sahib Sirr al-Nabi," meaning the keeper of the Prophet's secrets. The Prophet (peace be upon him) had also informed Ammar Yasir, who was with the Prophet that night, about their names.

So, dear readers, this was the brief context of the hadith in which the Prophet (peace be upon him) exposed the hypocrites, which is recorded in Sahih Muslim.

Now, let's consider that hadith from Muslim:

In Imam Muslim's Sahih, in the book "The Characteristics of the Hypocrites and the Rulings Concerning Them," in the chapter "The Characteristics of the Hypocrites and the Rulings Concerning Them," there is a hadith with the international number 2779, which Fuad Abdul Baqi has numbered, and it goes something like this:

It is narrated from Qais that I asked Ammar bin Yasir (may Allah be pleased with him): (Ammar bin Yasir was on the side of Ali in the Battle of Siffin) "What you did in the case of Ali (i.e., you supported him and fought against Muawiyah), was it your opinion or did the Prophet (peace be upon him) say something to you about this matter?" Ammar (may Allah be pleased with him) said: "The Prophet (peace be upon him) did not tell us anything that he did not tell other people in general, but Huzaifa (may Allah be pleased with him) narrated to me that the Prophet (peace be upon him) said: 'Among my companions, there are twelve hypocrites, eight of whom will not enter Paradise until a camel passes through the eye of a needle.'" (That is, their entering Paradise is impossible). "And eight of them will be taken care of by a boil" (a boil or abscess). And regarding four, Aswad, who is the narrator of this hadith, says, "I do not remember what Shu'bah said."

- Sahih Muslim, The Book of the Characteristics of the Hypocrites and the Rulings Concerning Them; Chapter No. 1, Hadith No. 7035.

Now this debate about the authenticity is useless because the consensus of the Ahl al-Sunnah scholars is that after the Quran, there are only six authentic books which are called the "Sihah Sittah" and among these six books, there are two more "Sahihain", meaning the most authentic books, which include Sahih al-Bukhari and Sahih Muslim.

Moreover, in Sahih Muslim, Imam Muslim has also imposed the condition that he will only mention in his Sahih those hadiths which have been narrated by at least two trustworthy followers from two companions, and this condition is observed in all classes of followers and their followers. has been noted, to the extent that the chain of transmission ends with him. Secondly, it is not only enough to rely on the justice of the narrators but also the conditions of testimony have been kept in mind.

So dear readers, this was the hadith in which the Messenger of Allah explicitly said, "Among my companions there are twelve hypocrites." So here all these Nasibis got the answer that according to your claim, not every companion is just and neither are they pleased with Allah because you people know more about the companions of your Prophet than the Prophet himself. Where the Prophet himself is saying في أصحابي there is no Companion can be made just by sitting with the Holy Prophet, as is the belief of Ahl al-Sunnah, but it is necessary for the companion to have firm belief and faith in the prophethood and message of the Holy Prophet and to accept whatever the Holy Prophet commands and to

abstain from whatever he prohibits, and in this belief and obedience, that person died in this world and after that in the world of faith and obedience, he became Shia and respects the Ahl al-Bayt after the Prophet.

Now it would be blasphemy to claim that all the companions are worthy of obedience because they are just, then this would be considered a mockery of the command of the Prophet.

Now I move forward and show you which sources, other than Sahih Muslim, this hadith is included in, so that there is no escape from it, then after that I will present the names of those hypocrites who tried to kill the Prophet by wearing the cloak of companionship so that the matter becomes clear.

1- Another hadith from Sahih Muslim:

Abu Tufail narrates that there was some dispute between a man from the people of Aqaba and Huzaifa (may Allah be pleased with him), as happens between people. He said, "I ask you by Allah, how many were the companions of Aqaba?" (This refers to the hypocrites who gathered in a valley during the expedition of Tabuk to harm the Prophet (peace be upon him), and Allah Almighty protected the Prophet from their evil). People said to Huzaifa, "Since he is asking you, tell him." They said, "We were informed (by the Prophet) that they were fourteen men. If you were also among them, then they were fifteen." And I swear that twelve of them were enemies of Allah and His Messenger in this world and the hereafter, and the remaining three made the excuse (when they were questioned and reproached) that they had not heard the voice of the Messenger's caller (not to come by the path of Aqaba) and they were not aware of the intention of that group. And (at that time) the Messenger of Allah was on a rocky land. Then he walked and said that (at the next stop) there is little water, so no one should go to the water before me. When the Prophet arrived there, some (hypocrite) people had already reached there. So the Prophet cursed them that day.

- Sahih Muslim, Book: Regarding the Hypocrites, Chapter: Regarding the hypocrites on the night of Aqaba and their number, Hadith No. 1941

2- Muslim narrated in his Sahih from Al-Walid bin Jami' from Abu al-Tufail:

He said: There was some dispute, as happens between people, between a man from the people of Aqaba and Huzaifa. He said, "I ask you by Allah, how many were the companions of Aqaba?" The people said to him, "Tell him since he has

asked you." He said, "We were informed that they were fourteen, and if you were among them, then they were fifteen."

- Tafsir Ibn Kathir, Volume 2, Page 605

3- Qais bin Abbad narrated: I said to Ammar bin Yasir (may Allah be pleased with him), "O Abu al-Yaqzan, what do you think of this fighting of yours? Is it an opinion you formed? - for opinion can be right or wrong - or something that the Messenger of Allah instructed you?" He said, "The Messenger of Allah did not instruct us with anything that he did not instruct all the people. But Huzaifa (may Allah be pleased with him) informed me that the Messenger of Allah said, 'Among my companions are twelve hypocrites who will not enter Paradise until a camel passes through the eye of a needle. Eight of them will be struck by a pustule, a flame of fire that will appear on their shoulders and come out of their chests.' And four, I did not remember what Shu'bah said about them."

- Al-Jami' al-Sahih for Sunan and Musnads, Volume 4, Page 166

4- Hadith (narrated by Huzaifa and recorded by Ahmad): "Among my companions are twelve hypocrites..." the hadith.

- Ithaf al-Mahrah by Ibn Hajar, from the Musnad of Huzaifa bin Al-Yaman, Volume 4, Page 260, Hadith 4228

5- Aswad bin Amir narrated to us, Shu'bah narrated to us, from Qatadah, from Abu Nadrah, from Qais who said: I said to Ammar, "What do you think of this deed of yours that you did regarding the matter of Ali? Was it an opinion you formed, or something that the Messenger of Allah instructed you?" He said, "The Messenger of Allah did not instruct us with anything that he did not instruct all the people. But Huzaifa informed me, from the Prophet who said, 'Among my companions are twelve hypocrites, among them eight will not enter Paradise until a camel passes through the eye of a needle.'"

- Musnad Ahmad - Indexed, Volume 38, Page 345, Hadith 23319

6- Abu Al-Husayn bin Bishran informed us, Abu Ja'far Al-Razzaz informed us, and Abu Ali Al-Husayn bin Muhammad Al-Rudhbari informed us, Abu Al-Abbas Abdullah bin Abdul Rahman bin Hammad Al-Askari informed us in Baghdad, they said: Ahmad bin Al-Walid Al-Fahham narrated to us, Shadhan informed us, Shu'bah narrated to us, from Qatadah, from Abu Nadhrah, from Qais bin Ubad, who said: I said to Ammar, "What do you think of this deed of yours regarding

the matter of Ali? Was it an opinion you formed or something that the Messenger of Allah (peace be upon him) instructed you?" He said, "The Messenger of Allah (peace be upon him) did not instruct us with anything that he did not instruct all the people. But Hudhayfah informed me from the Prophet (peace be upon him) that he said: 'Among my companions are twelve hypocrites, among them eight will not enter Paradise until a camel passes through the eye of a needle.'" - Muslim narrated it in his Sahih from Abu Bakr bin Abi Shaybah, from Al-Aswad bin Amir Shadhan.

- The Book of Proofs of Prophethood by Al-Bayhaqi - Chapter on the Prophet's (peace be upon him) return from Tabuk, his order to demolish the Mosque of Dirar, the plot of the hypocrites against him on the way, Allah's protection of him, informing him about it, and the signs of prophethood that appeared in that, Volume 5, Page 261 - Modern Comprehensive Library

7- "Among my companions are twelve hypocrites, among them eight will not enter Paradise until a camel passes through the eye of a needle." (Ahmad and Muslim from Hudhayfah)

- The Book of Jami' Al-Ahadith by Al-Suyuti, Volume 14, Page 171, Hadith 14753 - Modern Comprehensive Library

8- "Among my companions are twelve hypocrites who will not enter Paradise or smell its fragrance until a camel passes through the eye of a needle."

- Tafsir Ibn Abi Hatim - Verified, Volume 12, Page 508 - Modern Comprehensive Library

9- The verses of this surah came in their contexts exposing the hypocrites. In Sahih Muslim, the Prophet (peace be upon him) said: "Among my companions are twelve hypocrites who will not enter Paradise or smell its fragrance until a camel passes through the eye of a needle. Eight of them will be sufficed by boils, a flame of fire that will appear between their shoulders until it comes out of their chests."

- The Book of Al-Isabah fi Al-Dhabb 'an Al-Sahabah, Volume 1, Page 56 - Modern Comprehensive Library

10- "...to all the people. But Hudhayfah informed me from the Messenger of Allah (peace be upon him) that he said: 'Among my companions are twelve

hypocrites, among them eight will not enter Paradise until a camel passes through the eye of a needle."

- The Book of Prophet's Biography by Ibn Kathir, Volume 4, Page 37 - Modern Comprehensive Library

11- Hudhayfah: "Among my companions are twelve hypocrites, among them eight will not enter..."

- Siyar A'lam al-Nubala, Volume 18, Page 123

12- Abu 'Abdullah al-Hafiz informed us, Abu al-Abbas Muhammad ibn Ya'qub informed us, Al-Abbas ibn Muhammad al-Dawri informed us, Al-Aswad ibn 'Amir Shadhan informed us, Shu'bah ibn al-Hajjaj informed us, from Qatadah, from Abu Nadrah, from Qais ibn Abbad who said: I said to 'Ammar: "What do you think about what you did in the matter of 'Ali, did you see something that the Messenger of Allah, peace and blessings be upon him, entrusted to you?" He said: "The Messenger of Allah, peace and blessings be upon him, did not entrust anything to us that he did not entrust to all people, but Hudhayfah informed me from the Prophet, peace and blessings be upon him, who said: 'There are twelve hypocrites among my Companions; among them, eight will not enter Paradise until the camel enters through the eye of the needle, and eight of them will be satisfied with the Dhubaybah.'"

Al-Shafi'i, may Allah have mercy on him, said: "If someone says: Perhaps the person you named did not show any polytheism, he heard from a human being, but Allah informed about their secrets." Al-Shafi'i, may Allah have mercy on him, said: "He heard polytheism from some of them, and it was witnessed by the Prophet, peace and blessings be upon him. Some of them denied it and testified to the truth, so the Messenger of Allah, peace and blessings be upon him, left him because of what he showed."

- Al-Sunan al-Kubra li'l-Bayhaqi, Vol. 8, page 344, Hadith 16836, Chapter: What is forbidden by Islam with blood, whether it is a hypocrite or someone else - The Comprehensive Modern Library

Dear readers, I have presented 12 references in the context of their being twelve believers and two hypocrites. If I wish, I can also present 72 references with the intention of 5 of the Panjtans, 12 of the Imams, 14 of the infallibles, and 72 of the martyrs.

Well, here the 12 references I have presented are all Sahih al-Sanad Sahihats, from Musnids, histories, and Tafsirs of Ahl al-Sunnah, whose Arabic text is presented along with the complete reference of the publisher, which no Nasibi can refute even if he wants to!

Now let's move on and first find out from which sources the names of these 12 hypocrites mentioned in the story are proven from the books of Ahl al-Sunnah.

Dear readers, whenever this hadith about the twelve hypocrites is presented to a Sunni scholar or researcher and he is asked to respond, he rejects it by presenting the book "Al-Muhalla bil-Athar" by one of their scholars, Imam Ibn Hazm al-Andalusi.

I struggled a lot to figure out how to corner and defeat these Nasibi mullahs. Then, by the grace of Sayyidah (peace be upon her), I had an idea. I thought I should first present the virtues of Imam Ibn Hazm from Sunni scholars so that the public can know the high and lofty status of the one these Nasibis are bringing in their defense within the Sunni school of thought. This way, every word he writes in his book "Al-Muhalla" would be true, and there would be no need for further discussion or references.

Once the virtues of Ibn Hazm are established, then the research he presented, which these Nasibis use to reject the twelve hypocrites, will be critically analyzed in terms of its narrators, driving the final nail in their coffin!

Alright, now let's observe the flawed defense that every Nasibi mullah presents in rejection of this hadith... but first, let's quickly talk about Ibn Hazm...

Imam Ibn Hazm is a unique scholar of his kind in jurisprudence, principles, and the science of hadith. His books that gained fame are "Al-Muhalla" and "Al-Ahkam fi Usul al-Ahkam". "Al-Muhalla" is a comprehensive book of jurisprudence and hadith and an encyclopedia of comparison in other jurisprudence. It is a voluminous book of jurisprudence consisting of several parts, which include chapters on jurisprudence and principles of jurisprudence.

Sunni scholars say that if these two books of Ibn Hazm, "Al-Muhalla" and "Al-Ahkam", did not exist, there would be no one who knows the Sunni school of thought.

- Usul al-Fiqh, Book No. 22 - Sharia Academy - Faisal Mosque Islamabad Chapter

Allamah Humaidi mentions Ibn Hazm as follows:

"He was a scholar and a memorizer of the sciences of hadith and its jurisprudence, deriving rulings from the Quran and Sunnah, skilled in various sciences, practicing his knowledge, ascetic in the world after the leadership that he and his father had before him in the ministry and management of kingdoms, humble with many virtues, and many publications in everything he verified in the sciences. He collected many books in the science of hadiths, compilations, and Musnads, and he heard a great deal. We have not seen anyone like him, may Allah Almighty have mercy on him, in what he combined with intelligence, quick memorization, noble character, and religiosity."

Ibn Hazm was an expert in the sciences of hadith and jurisprudence. He derived rulings from the Quran and Sunnah and was proficient in various sciences and arts. He practiced his knowledge and adopted asceticism after leadership and ministry. He had many publications, and he collected a great deal in the science of hadith. We have not seen a person like him who combined mental agility, memory, self-respect, and religiosity to such an extent.

- Ibn Makula, Ali bin Nasr bin Hibatullah, Al-Ikmal fi Raf' al-Irtiyab 'an al-Mu'allaf wal-Mukhtalif fil-Asma' wal-Kuna wal-Ansab, Hyderabad, Volume 2, Page 451

Ibn Khallikan wrote that Ibn Hazm was a memorizer and scholar of the knowledge and sciences of hadith; he was an expert in deriving rulings from the Quran and Sunnah. He was initially of the Shafi'i school of thought, but later he adopted the school of Ahl al-Zahir. He was skilled in all sciences. He practiced his knowledge and was ascetic in the world despite his inherited status and position, humble, adorned with virtues and morals, and the author of many books.

- Wafayat al-A'yan, Volume 3, Page 325

Abu Hamid al-Ghazali (d. 505 AH) writes that he studied Ibn Hazm's work on the names of Allah, which indicated the strength of his memory and the sharpness of his mind.

- Tabaqat Ulama al-Hadith, Volume 3, Page 345

Izz al-Din ibn Abd al-Salam (d. 660 AH) says that he has not seen any other book in Islamic books like "Al-Muhalla" and Ibn Qudamah's "Al-Mughni".

- Tadhkirat al-Huffaz, Volume 3, Page 1150



Ibn Taymiyyah (d. 728 AH), paying tribute to Ibn Hazm, says that he was a bearer of religion, faith, and abundance and breadth of knowledge, which no one can deny except a hostile person. In his books, one can see such manifestations of knowledge of the sayings of scholars, knowledge of conditions, Islamic rituals, and reverence for the Muhammadan message, which are not seen in anyone else.

- Majmu' al-Fatawa, Volume 4, Page 20

Hafiz Ibn Kathir mentioned them with titles such as Imam, Hafiz, and Allamah, and said that he was engaged in useful religious sciences and had a prominent position in them. He was superior to his contemporaries and the author of famous books.

- Al-Bidayah wal-Nihayah, Volume 12, Page 83

So, I have presented the opinions of prominent Sunni scholars on Ibn Hazm's scholarly personality so that no one can deny any reference presented from his book. And how can they deny it when these poor souls have only this one book left in their defense!

If any Sunni brother wants to read about the virtues of their Imam Ibn Hazm, he should refer to this book because I am not here to write his biography...

- Imam Ibn Hazm and the Majority's Concept of Ijtihad: A Comparative Analysis

Alright, now I will write down the evidence from Ibn Hazm's book that these Sunni mullahs present to save their so-called companions.

Let's consider:

"As for the hadith of Hudhayfah, it is invalid because it is narrated through Al-Walid bin Jumay', who is a destructive narrator. We do not see that he knows who fabricated the hadith, as he has narrated reports in which Abu Bakr, Umar, Uthman, Talhah, and Sa'd bin Abi Waqqas (may Allah be pleased with them) intended to kill the Prophet (peace and blessings be upon him) and throw him from the Aqabah in Tabuk. This is a fabricated lie that Allah Almighty condemns its fabricator. So, relying on it is invalid, and praise be to Allah, Lord of the worlds."

- Al-Muhalla bil-Athar - The issue of identifying the hypocrites and apostates, Volume 12, Page 160 - Publisher: Modern Comprehensive Library

So, the matter is settled...

Imam Ibn Hazm himself acknowledges that there are multiple narrations from Al-Walid bin Jumay': "He has narrated reports in which Abu Bakr, Umar, Uthman, Talhah, and Sa'd bin Abi Waqqas intended to kill the Prophet."

Nasibis should carefully look at their Imam Ibn Hazm's word "narrated reports" and recite Fatihah upon themselves because Ibn Hazm did not use the word "report" in singular form, which would imply that this narration occurred only once about Abu Bakr, Umar, Uthman, Talhah, and Sa'd bin Abi Waqqas intending to kill the Prophet (peace be upon him). Rather, many narrations in this regard have passed before Imam Ibn Hazm, the narrator of which is Al-Walid bin Jumay'.

So, Imam Ibn Hazm himself has mentioned the names of those hypocrites who conspired to kill the Messenger of Allah (peace be upon him) at the location of Aqabah upon returning from Tabuk and made attempts themselves, i.e., Abu Bakr, Umar, Uthman, Talhah, and Sa'd bin Abi Waqqas (may Allah's curse be upon them all).

Alright, now I will prove the trustworthiness and reliability of this poor narrator Al-Walid bin Jumay', i.e., his reliability, from the Sunni scholars of narrators, so that it can be easily established that these were the individuals who attempted to kill the Messenger. Because Imam Ibn Hazm himself has acknowledged in writing that this has been reported not in one but in several hadiths. So now it will be sufficient to prove the reliability of Al-Walid bin Jumay' because he is the same narrator from whom Imam Muslim has also narrated the same hadith about the twelve hypocrites.

Al-Walid bin Jumay' (Al-Walid bin Abdullah bin Jumay' al-Zuhri) from the books of names, narrators, and validation!

1- Imam Ahmad ibn Hanbal has mentioned Al-Walid bin Jumay' as trustworthy (thiqah) in his narrators.

Al-Walid bin Abdullah bin Jumay' al-Zuhri, al-Makki, al-Kufi, and he may be attributed to his grandfather.

Abu Dawud said: I said to Ahmad, "Al-Walid bin Jumay'?" He said, "There is no problem with him."

Abdullah bin Ahmad bin Muhammad bin Hanbal said: My father said, "Al-Walid bin Jumay', there is no problem with him." [Al-Jarh wal-Ta'dil]

- Mawsu'ah Aqwal al-Imam Ahmad bin Hanbal fi Rijal al-Hadith wa 'Ilalihi, Volume 4, Page 95

2- Imam Al-'Ijli has mentioned Al-Walid bin Jumay' as trustworthy (thiqah) in his book Al-Thiqat.

Al-Walid bin Abdullah bin Jumay' al-Zuhri: "Makki", trustworthy (thiqah)

He was also declared trustworthy by: Ibn Ma'in, and Ibn Hibban "5: 492", and he also mentioned him in Al-Majruhin, and said: He narrates from reliable narrators what does not resemble the hadith of trustworthy narrators. [Al-Tahdhib "11: 138-139"]

- Al-Thiqat by Al-'Ijli, Baz edition, Page 165

3- Imam Al-Mizzi has mentioned Al-Walid bin Jumay' as trustworthy (thiqah) in Tahdhib al-Kamal.

Al-Walid bin Abdullah bin Jumay' al-Zuhri al-Kufi, the father of Thabit bin Al-Walid bin Abdullah bin Jumay', and he may also be attributed to his grandfather.

Tabaqat Ibn Sa'd: 6/354, Tarikh al-Darimi, Biography 838, Su'alat Ibn Muhriz, Biography 416, Tarikh al-Bukhari al-Kabir: 8/Biography 2511, Thiqat al-'Ijli, Page 56, Su'alat al-Ajurri: 5/Page 33, Al-Ma'rifah by Ya'qub: 1/233, Tarikh Abi Zur'ah al-Dimashqi: 291, 566, Du'afa' al-'Uqayli, Page 223, Al-Jarh wal-Ta'dil: 9/Biography 34, Thiqat Ibn Hibban: 5/492, Al-Majruhin by him: 3/78, Al-Kamil by Ibn 'Adi: 3/Page 189, Thiqat Ibn Shahin, Biography 1499, Rijal Sahih Muslim by Ibn Manjawayh, Page 185, Al-Jam' by Ibn al-Qaysarani: 2/539, Al-Kashif: 3/Biography 6175, Al-Mughni: 2/Biography 6848, Al-Mizan: 4/Biography 9362, Tahdhib al-Tahdhib: 4/Page 137, Man Tukullima Fihi wa Huwa Muwathaq, Page 32, Ma'rifat al-Tabi'in, Page 44, Tarikh al-Islam: 6/314, Jami' al-Tahsil, Biography 858, Nihayat al-Sul, Page 418, Tahdhib al-Tahdhib: 11/138, Al-Taqrif, Biography 7432.

- Tahdhib al-Kamal fi Asma' al-Rijal, Volume 31, Page 35, Number 6713

4- Imam Ibn Hibban has mentioned Al-Walid bin Jumay' as trustworthy (thiqah) in his book Al-Thiqat by Ibn Hibban.

Al-Walid bin Abdullah bin Jumay' al-Zuhri narrates from Abu al-Tufayl, narrated from him by Waki' and his son Thabit bin Al-Walid.

- Al-Thiqat by Ibn Hibban, Volume 5, Page 492, Number 5888

5- Imam Ahmad bin Hanbal has mentioned Al-Walid bin Jumay' as trustworthy (thiqah) in one place and also presented validation for him.

Al-Walid bin Abdullah bin Jumay' al-Zuhri; Abu Dawud said: I said to Ahmad, "Al-Walid bin Jumay'." He said, "There is no problem with him."

[Su'alat Abi Dawud (378)] Harb said: Ahmad was asked about Al-Walid bin Jumay', he said, "I do not know except good."

[Masa'il Harb, p. 467] Abdullah said: My father told me, he said: Thabit bin Al-Walid bin Abdullah bin Jumay' narrated to us, he said: My father told me, he said: Abu al-Tufayl said to me: I lived for eight years during the life of the Messenger of Allah (peace be upon him), and I was born in the year of Uhud.

[Narrated by Imam Ahmad 5/454, Al-Bukhari in Al-Tarikh al-Kabir 6/446, Al-Tabarani in Al-Awsat 4/310 (4290), and Al-Hakim in Al-Mustadrak 3/618. Al-Haythami said in Al-Majma' 1/199: Ahmad narrated it and in it is Thabit bin Al-Walid bin Abdullah, Ibn 'Adi mentioned him in Al-Kamil and did not say a word about him, and Ibn Hibban mentioned him in Al-Thiqat, and said: He may have made mistakes, and Ahmad and his trustworthy sheikhs have narrated from him.]

[Al-'Ilal narrated by Abdullah (2368)]

- Al-Jami' li-'Ulum al-Imam Ahmad - Al-Rijal, Volume 19, Page 129, Number 2812

6- Imam Ibn Qutlubugha has mentioned Al-Walid bin Jumay' as trustworthy (thiqah) in his book.

Al-Walid bin Abdullah bin Jumay' al-Zuhri. He narrates from his father. The people of Iraq narrated from him, he may have made mistakes. [Al-Thiqat: (8/158)]

Ibn Abi Hatim said: Ahmad bin Hanbal and Ibrahim bin Musa narrated from him. [Al-Jarh wal-Ta'dil: (2/458)]

- Al-Thiqat mimman lam yaqa' fil-Kutub al-Sittah, Volume 3, Page 127, Number 2205

7- Imam Al-Albani has mentioned Al-Walid bin Jumay' as trustworthy (thiqah) in his book.

As for Al-Mundhiri, he criticized it in his "Mukhtasar" by saying: "In it is Al-Walid bin Abdullah bin Jumay' al-Zuhri al-Kufi, and there is talk about him, and Muslim has narrated from him!"

I say: But this talk does not drop his hadith from the degree of hasan, because - in addition to Muslim's narration from him - Ibn Ma'in said about him:

"Trustworthy (thiqah)." And this is sufficient for declaring him trustworthy!

Al-'Ijli said the same. Ahmad and the author said: "There is no problem with him." Abu Zur'ah said: "There is no problem with him." Abu Hatim said: "His hadith is acceptable."

Ibn Hibban contradicted himself regarding him. Ibn Sa'd said: "He was trustworthy and had hadiths." Al-Hafiz said: "Truthful, may make mistakes." Al-'Ayni said in "Sharh al-Hidayah" - as mentioned in "Al-Ta'liq al-Mughni" -:

"So the hadith is authentic; as for Al-Walid, Muslim has narrated from him, and this is sufficient for his integrity and trustworthiness."

The hadith was narrated by Ahmad (6/405): Abu Nu'aym narrated to us, he said: Al-Walid bin Abdullah bin Jumay' narrated to us... with it more complete than it.

And from this route: Al-Bayhaqi narrated it (3/130).

- Sahih Abi Dawud Al-Umm - Nasir al-Din al-Albani, Volume 3, Page 143

*Note: Presenting the actual text from each book is making the writing even longer, while my effort is to mention all the views of Sunni scholars about Al-Walid bin Jumay'. So now I will present only the references without the Arabic text.*

8- Imam Ibn Manjawayh has written him as trustworthy (thiqah) in his book.

### I Have a Call to Proclaim Truth

- Rijal Sahih Muslim - Mentioning those named Al-Walid, Volume 2, Page 299, Number 1740

9- Imam Badr al-Din al-'Ayni has also considered Al-Walid as trustworthy (thiqah).

- Nukhab al-Afkar fi Tanqih Mabani al-Akhbar fi Sharh Ma'ani al-Athar, Volume 11, Page 273

10- Imam Ibn Abi Hatim al-Razi has also declared Al-Walid as trustworthy (thiqah).

- Al-Jarh wal-Ta'dil by Ibn Abi Hatim, Volume 2, Page 458, Number 1852

11- Imam Ibn Hajar al-'Asqalani has also written him as completely trustworthy (thiqah).

- Lisan al-Mizan - Those named Al-Walid, Volume 7, Page 426, Number 5165

12- Imam Abu Ishaq al-Huwayni has also written Al-Walid as trustworthy (thiqah).

- Nathl al-Nibal bi-Mu'jam al-Rijal, Volume 3, Page 492, Number 4204

13- Imam Ibn Kathir has also written Al-Walid bin Jumay' as trustworthy (thiqah).

- Al-Takmil fil-Jarh wal-Ta'dil wa Ma'rifat al-Thiqat wal-Du'afa' wal-Majahil, Volume 2, Page 98, Number 1019

14- Imam Al-Dhahabi has also written Al-Walid bin Jumay' as trustworthy (thiqah) in his book Mizan al-I'tidal.

- Mizan al-I'tidal, Volume 4, Page 337, Number 9362

So, all the Nasibi mullahs have been completely defeated.

Now, all the Nasibis who have been using Ibn Hazm as evidence, hiding the hypocrites, and calling them Siddiq Akbar, Farooq A'zam, Ghani, and who knows what else, should look at the statement of Ibn Hazm himself about Al-Walid bin Jumay', who has clearly narrated the names of these hypocrites, not just once but several times according to Ibn Hazm's claim. The majority of Sunni scholars of ilm al-rijal and hadith have written him as trustworthy (thiqah), and not just

trustworthy but extremely trustworthy (thiqah al-thabt), because Imam Muslim has narrated traditions from this narrator, which is one of the two most authentic books according to the Ahl al-Sunnah, i.e., Sahih Muslim.

Now that it has been proven that the hypocrites who made the vile attempt to kill the Prophet (peace be upon him) in the valley of Aqabah on the return from Tabuk were Abu Bakr, Umar, Uthman, Talhah, and Sa'd bin Abi Waqqas, I will say this to the unbiased Muslims in my final words: If research and criticism are done about someone to establish the truth, then this is in accordance with justice, because the companions were not infallible, so they were not free from sins either. They were human beings like us. The only difference is that they had the honor of the companionship and association of the Prophet (peace be upon him). This honor can only benefit a companion as long as he remains steadfast in the way of the Prophet (peace be upon him). And if a companion abandons the way of the Prophet (peace be upon him) and acts and makes others act on his own way, attacks the house of the Prophet's daughter, usurps her right, usurps the right of caliphate of Ali ibn Abi Talib, the appointed successor of the Prophet, curses and makes others curse Imam Ali, kills the companions of the Prophet, and above all, conspires to assassinate the Prophet of Allah himself, then this honor will automatically end.

That is why we Shias believe that according to the law that Allah Almighty has made, it does not seem that Allah Almighty will treat the killer and the killed, the oppressor and the oppressed, and the believer and the hypocrite equally. Rather, the higher one's rank, the greater the accountability. Therefore, if a companion has made a mistake, he will receive double punishment because he saw, recognized, and heard the Prophet (peace be upon him), yet still did not obey his command and continued to practice hypocrisy.

As Allah Almighty says about the wives of the Prophet (peace be upon him):

"O wives of the Prophet, whoever of you should commit a clear immorality - for her the punishment would be doubled two fold, and ever is that, for Allah, easy." (Quran 33:30)

When such a rule exists in the Holy Quran for the Mothers of the Believers that they are not exempt from the grip and seizure of Allah Almighty after committing a mistake, then how can the companions of the Prophet (peace be upon him) be forgiven after making one mistake after another?

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If the Quran clearly states that even the wives of the Prophet (peace be upon him), who held a highly respected status, would face double punishment for committing sins and indecent acts, then it logically follows that the same principle should apply to the companions of the Prophet as well.

The companions, despite their privileged position of being in the company of the Prophet, were not immune to accountability for their actions. If they committed mistakes, engaged in oppression, or acted against the teachings of Islam, they cannot be automatically absolved of their sins simply by virtue of being companions.

The Quranic verse you cited establishes the principle that those who are closest to the Prophet and have a higher status also bear a greater responsibility and are held to a higher standard. If they violate the trust placed in them and commit grave errors, their punishment will be multiplied, just as it would be for the wives of the Prophet.

This highlights the importance of judging individuals, including the companions, based on their deeds and adherence to Islamic principles, rather than granting them unconditional veneration and immunity from criticism. The true measure of a person's worth in the sight of Allah is their righteousness and obedience to His commands, not their mere association with the Prophet.

It is crucial for Muslims to reflect upon these verses and their implications, and to approach the study of Islamic history and the lives of the companions with a critical and unbiased perspective, seeking truth and justice above all else. Blindly defending or venerating individuals without considering their actions and the evidence against them goes against the spirit of Islam and the principles laid down in the Holy Quran.

Wasalaam,

Abu Abdullah



## Chapter 24:

**Defense of the doctrine of return (Raj'at) in the light of the Qur'an and hadiths**

Assalamu Alaikum warahmatullahi wabarakatuh,

Peace be upon the believing men and women.

Today, I will attempt to take up a topic on which, unfortunately, very little material exists in the Urdu language, due to which many believers are unaware of it - the belief of Raj'at (Return). Taking advantage of this lack of knowledge among the believers, those opposed to Shias say that this belief has been inherited by the Shias from the Jews, and that it is against reason and the Quran and Hadith. However, the belief of Raj'at is proven from the Holy Quran, and denying it amounts to disrespecting the Quran. Inshallah, the belief of Raj'at will be proven from the Quran later on.

Dear readers, this writing will undoubtedly be lengthy because, to write on this belief, I have to divide the discussion into several parts to elaborate on it in detail so that every corner of the human mind can awaken through reasoning and evidence, and easily accept it.

The parts into which I am dividing this writing are as follows:

- 1- Introduction to the belief of Raj'at
- 2- Evidence from the Quran and the infallible Imams (peace be upon them) for the belief of Raj'at in the school of Ahlul Bayt (peace be upon them)
- 3- Explicit statements on the belief of Raj'at
- 4- Introduction to those who will experience Raj'at

So now, dear readers, I begin the discussion on this topic. O Helper, O Master of the Age (may Allah hasten his reappearance).

**1- Introduction to the belief of Raj'at**

The belief of Raj'at is one of the established Shia beliefs, and linguistically, the word "Raj'at" is derived from the root "r-j-a" and "ruju'," meaning to return or to come back. In religious terminology, it means the return of Allah's proofs (the

infallible Imams, peace be upon them), the sincere believers, and the disbelievers and hypocrites to this world. In other words, these people will be brought back to life by the command of God and returned to this world. So, Raj'at refers to a scene of the Day of Resurrection that will occur in this very world before the actual Day of Judgment.

Here, I would like to point out one thing before moving on: Despite our belief in Raj'at, we Shias do not consider those who deny Raj'at as disbelievers, even though the belief in Raj'at is one of the necessities and established beliefs of the Ahlul Bayt's (peace be upon them) school of thought, as proven by the traditions. Belief in Raj'at is a condition for complete faith and true Islam.

## **2- Evidence from the Quran and the sayings of the infallible Imams (peace be upon them) for the belief of Raj'at in the school of Ahlul Bayt (peace be upon them)**

Dear readers, there are traditions on the subject of Raj'at reaching the level of "tawatur" (narrated by so many people that it becomes undeniable). To put it simply, Allamah Majlisi (may Allah have mercy on him) alone has compiled 160 chains of narration on the subject of Raj'at in Bihar al-Anwar. In total, approximately 200 traditions indicate the belief of Raj'at, which have been narrated by more than forty scholars and traditionalists in over 50 reliable books. Additionally, many Ziyarat (salutations) and supplications emphasize the belief of Raj'at, including Ziyarat Jami'ah, Ziyarat Waritha, Ziyarat Arba'een, Ziyarat Ale Yaseen, Ziyarat Rajabiyyah, Du'a Wida', and Du'a Ahd.

Allamah Majlisi (may Allah have mercy on him) writes on the subject of Raj'at: "How is it possible for someone who believes in the truthfulness of the Ahlul Bayt (peace be upon them) to reject the mutawatir (undeniable) traditions regarding Raj'at? There are very clear traditions, numbering nearly two hundred, narrated by nearly forty reliable narrators and scholars, and mentioned in more than fifty books. If these are not considered mutawatir traditions, then what traditions can be considered mutawatir?"

- Bihar al-Anwar, Volume 53, Page 122

Now, I am mentioning some traditions regarding Raj'at so that the believers' faith may be further strengthened.

Imam Sadiq (peace be upon him) said regarding Raj'at:

"By Allah, the days and nights will not end until the Lord of the Worlds revives the dead, causes the living to die, delivers the truth to its rightful owner, establishes His chosen religion, and makes it prevail over the world."

- Mizan al-Hikmah

Imam Muhammad al-Baqir (peace be upon him) said:

"The believers will return so that they may be honored, their eyes will be illuminated, and the oppressors will also return so that Allah, the Exalted, may humiliate them."

- Bihar al-Anwar, Volume 53, Page 46

Similarly, Mamun asked Imam Ali al-Ridha (peace be upon him): "O Abu al-Hasan, what is your opinion regarding Raj'at?"

The Imam (peace be upon him) replied: "Raj'at is a reality. It existed in the previous nations as well. The Quran mentions it, and the Messenger of Allah (peace be upon him and his progeny) said: 'Whatever existed in the previous nations will occur exactly in this nation as well.'"

- Uyun Akhbar al-Ridha, Volume 2, Page 201, Hadith 1

Imam Sadiq (peace be upon him) said:

"When the time of the reappearance of the Qaim (the riser) of the Family of Muhammad (may Allah hasten his reappearance) draws near, there will be such heavy rainfall in the months of Jumada al-Thaniyah and Rajab al-Murajjab that people will not have witnessed such rainfall before. Then, through this very rainfall, Allah, the Almighty, will cause the bodies and bones of the believers to grow and develop within their graves. It will be as if I can see them coming from Juhainah, shaking the dust off their hair."

- Mizan al-Hikmah, Hadith No. 6928

Imam Sadiq (peace be upon him) said:

"Those who have died will return to this world to take their revenge. Whoever was harmed will take revenge in the same measure as the harm inflicted upon them. Whoever witnessed enmity will take revenge to the same extent."

Whoever was killed will kill their murderer to avenge their blood. For this purpose, their enemies will also return to this world so that they may suffer the consequences of shedding blood. After taking revenge and killing them, the believers will live for thirty months, and then all of them will die in a single night when their hearts will be content after avenging their blood, while their enemies will be in the severe punishment of Hell."

- Al-Mahdi al-Maw'ud, Volume 13, Page 188

Ziyarat of the Noble Imam of the Time (may Allah hasten his reappearance) in the Sacred Underground Shelter (Sardab) :

"O my Master and Lord, if I die before your reappearance, I seek intercession in the court of the Lord through you and your pure forefathers (peace be upon them all), and I beseech Allah to shower His mercy upon Muhammad and the Progeny of Muhammad, and to return me during the time of your reappearance, so that I may experience Raj'at (Return) during your reign, attain my goal by obeying you, and cool my chest from the humiliation of your enemies."

- Mafatih al-Jinan, Adab al-Sardab al-Muqaddas, Second Ziyarat of the Master of the Command

For now, I will suffice with these traditions, as a more extended discussion would make this writing too lengthy, and it would not be possible to cover the remaining topics thoroughly. So now, let us look at what the Holy Quran states regarding Raj'at.

### **Verses from the Noble Quran regarding Raj'at:**

As you know, the Noble Quran is the only book that serves as evidence for all Muslim sects, and denying it is impossible and leads to disbelief. So let us consider the following verse from Surah An-Naml, verse 83, in which Allah, the Exalted, says:

"And (on) the Day We will gather from every nation a group of those who denied Our signs, and they will be driven (in rows)." (27:83)

Dear believers, ponder over this verse, and it will become clear that the word "hashara" (gather) used here is certainly different from the gathering on the Day of Resurrection. Because if it referred to the gathering on the Day of Resurrection, it would not have mentioned specific groups, as on the Day of Resurrection, all nations will be gathered, as mentioned elsewhere in the Quran:

"And We shall gather them and shall not leave out any of them." (18:47)

However, in the verse from Surah An-Naml, it mentions gathering a specific group and community from every nation. Consider another point that further clarifies this verse: the preceding verse (82) mentions the "Dabbat al-Ard" (the Beast of the Earth), which every Muslim believes will appear before the Day of Resurrection.

It means that in Surah Naml, verse 83, it is stated that we will bring forth for them a creature from the earth speaking to them, so that they may believe that the Lord of those who were in the past is able to bring forth the dead. This itself proves that the era mentioned in Surah Naml, verse 83, which mentions the resurrection, is the period of return that Shias believe in.

Now, let's turn our attention to the verses where human resurrection has been mentioned. To those who deny the possibility of human resurrection in this world, we say, let's ask the Quran. Who is right, the Shias or the Ahl-e-Sunnah individuals who deny the Quran?

Let's look at Surah Al-Baqarah, verse 259.

'Or like the one who passed by a town and it had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained [dead]?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and thus We make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh." When it became clear to him, he said, "I know that Allah is over all things competent."'

This verse also disproves the objection of the Ahl-e-Sunnah that no one has ever come back to life in this world, whereas Allah has already brought back the dead to life.

Now let's look at Surah Al-Baqarah, verse 56.

'Then We raised you after your death so that you might be grateful.'

And in the series of dialogue in Surah Al-Baqarah, verse 243, another group is mentioned.

'Have you not seen those who left their homes in thousands, fearing death? Then Allah said to them, 'Die'; and then He gave them life. Indeed, Allah is full of bounty to the people, but most of the people are not grateful.'

Thus, it is clear that the Quran supports the concept of human resurrection, and it has been mentioned several times.

Similarly, there are several incidents mentioned in the Quran where human resurrection has been described as happening in this world, such as Prophet Isa (peace be upon him) bringing the dead back to life, Prophet Ibrahim (peace be upon him) bringing birds back to life, the story of the People of the Cave, and so on. Now, let us move on to some explicit statements regarding the belief in resurrection.

Regarding the belief in resurrection, it is a fundamental tenet of the Ahlul Bayt (peace be upon them) and their followers' beliefs. Imam Jafar Sadiq (peace be upon him) states:

"The term 'Ayyamullah' refers to two days - the day of the reappearance of the Qaim (peace be upon him), the day of resurrection, and the day of judgment."

- Bihar al-Anwar, v35, p34, Hadith 35

Imam Jafar Sadiq (peace be upon him) also states:

"None of us denies resurrection."

- Bihar al-Anwar, v35, p29, Hadith 101

Resurrection is not for everyone, but rather it is specific to the true believers and the clear hypocrites.

- Bihar al-Anwar, v35, p93, Hadith 1

Therefore, the belief in resurrection is a clear and unambiguous teaching of the Ahlul Bayt (peace be upon them) and their followers, the Shias.

According to Shia belief, all believers and the true awaiters of Imam Mahdi (as) who have passed away before his reappearance will have the opportunity for resurrection and aid from the Imam in this world. It is narrated from Imam Jafar Sadiq (as) that whoever recites the Dua-e-Ahd (Covenant Prayer) before sunrise will be among the followers of Imam Mahdi (as) and if he dies before the reappearance of the Imam, he will be resurrected and aid Imam Mahdi (as).

- Mafatih al-Jinan, Dua-e-Ahd

The return of certain groups such as prophets (peace be upon them), Imams (as), true believers and hypocrites will occur in the time of resurrection. In the interpretation of the verse "Surely We will help Our messengers and those who believe in this world's life and on the day when the witnesses will stand forth," Imam Jafar Sadiq (as) states that this verse will be fulfilled in the time of resurrection.

- Majma' al-Ahadith al-Imam al-Mahdi (as), Vol. 5, p. 483

Imam Jafar Sadiq (as) also states that when Imam Hussain (as) returns with his martyred companions, forty prophets will also return with them, just as Prophet Moses (as) returned with forty prophets.

- Majma' al-Ahadith al-Imam al-Mahdi (as), Vol. 35, p. 26

Furthermore, Imam Jafar Sadiq (as) states that Prophet Daniel (as) and Prophet Jonah (as) will return in the time of resurrection and affirm the prophethood of Prophet Muhammad (pbuh) and some righteous people will also return with them.

- Bihar al-Anwar, Vol. 35, p. 26

Imam Zain al-Abideen (as) states that the Imam of the Time and Imams (as) will return to you.

- Majma' al-Ahadith al-Imam al-Mahdi, Vol. 5, p. 723

When asked about the first person to return, Imam Sadiq (as) replied that the first person to return will be Imam Hussain ibn Ali (as).

- Bihar al-Anwar, Vol. 5, p. 9

In light of the Islamic narrations, it is understood that resurrection is not for all people, but rather for righteous believers who have the high level of faith and for those who are deeply involved in disbelief and polytheism. The purpose of this resurrection for these select believers is to enable them to attain the highest degrees of perfection, witness the universal government of truth and justice, and become a part of it, as being a part of such a government is a great honor. On the other hand, disbelievers, hypocrites, and the biggest oppressors and tyrants will receive punishment on the Day of Judgment as well as in this world. This is

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similar to the fate of past oppressive nations like the people of Pharaoh, Ad, Thamud, and Lut, which is only possible in the resurrection.

Imam Sadiq (as) has narrated that he said:

"Resurrection is not for everyone, but rather it is specific. Resurrection is only for those who are purely believers or purely disbelievers."

This is similar to the guidance in Surah Al-Anbiya, verse 95, which states: "And prohibited for the town which We have destroyed is that they will never return." The meaning of this verse is that those who have already settled their accounts in this world will not be able to return on the Day of Judgment. Furthermore, it is clear from this verse that those who have not been subjected to such punishment will be brought back to this world to receive their punishment.

May peace be upon you,

Abu Abdullah.



## Chapter 25:

**Is the Book “al-Imamate wa al-Siyasa” a Shia Book?**

As you know, despite the passage of fourteen centuries, in today's era, there are those who, oblivious to the rhythms of time, raise their voices and, unwittingly, tread the path of nature by attacking their own kin. These self-proclaimed guardians of tradition, like barking dogs, pounce upon and tear apart anyone who speaks the truth about the lineage of prophethood, regardless of whether they are learned scholars or not.

Indeed, whenever a Sunni scholar dares to speak the truth about the oppression of Lady Fatima (peace be upon her), or pens down the martyrdom of Hussain (peace be upon him), or recounts the deeds of his noble companions in an unbiased manner, they not only deny the validity of such narratives but also brandish the banner of sectarianism around the neck of the speaker, casting him into the camp of Shi'a.

Today, I bring forth one such Sunni scholar from among them, whose name is Ibn Qutaybah Dinawari. He was a prominent figure of the third century of Hijri and his book, "Al-Imamah wal-Siyasah," has become a point of contention for these newcomers to scholarship. Let me introduce Ibn Qutaybah and his work briefly, and then I shall demonstrate that not only does this book belong to Ibn Qutaybah, but it is certainly not a Shia composition, nor has any Shia scholar authored it under this title.

Ibn Qutaybah, whose full name is Abu Muhammad Abdullah ibn Muslim ibn Qutaybah Dinawari, was one of the Hanbali Sunni authors of the third century of Hijri. He was born in the year 213 Hijri in Kufa and passed away in Baghdad in 276 Hijri. Sunni scholars also remember Ibn Qutaybah as "Imam al-Fuqaha" (the Imam of Jurists), and his book, "Al-Imamah wal-Siyasah," is a detailed account of the history of Islam, particularly focusing on the events following the martyrdom of the Prophet Muhammad (peace be upon him) and the early caliphs.

In this book, Ibn Qutaybah meticulously records the sensitive and instructive events of Islamic history during a pivotal era.

No matter how hard the Nasibis (a derogatory term for sectarian Sunnis) try and attempt to alter the facts, and try to replace Ibn Qutaybah with their own fabricated narratives, they will never succeed.

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Let me enlighten the believers that these individuals have spread misinformation even on Wikipedia, altering the birth and death years of Ibn Qutaybah to the eighth century of Hijri. However, even the Salafi organization "Alukah" couldn't erase the truth from there.

Believers, go through the provided link and observe the birth and death years of Ibn Qutaybah Dinawari, then cross-verify it on Wikipedia. The truth will become as clear as day.

Link: <https://www.alukah.net/sharia/0/108963/>

And if anyone still finds no solace, then book a ticket straight to Beirut, Lebanon, and inquire at the "Mu'assasat al-Halabi" (Al-Halabi Foundation) about the publication of Ibn Qutaybah Dinawari's book "Al-Imamah wal-Siyasah." Ask them who he was and what were his birth and death years.

In conclusion, if this was a Shia book, then I ask, why was it published by Sunni institutions worldwide, with Egypt being the first among them? And why is it still being published to this day?

My second question is, if this is a Shia book, then why did Ibn Qutaybah include a Hadith in the preface that is blatantly against the fundamental beliefs and theories of Shia? In the introduction to his book, Ibn Qutaybah begins with the following Hadith:

"Our discussions begin with the praise of Allah, the Most High, and sanctification of our Lord through His remembrance and praise. There is no god but Him, and He has no partner. He who has taken praise for Himself, and is content with His servants' gratitude. May Allah bless our master Muhammad, whom He sent with guidance and concluded with the prophets and messengers. A pure prayer, abundant in blessings, and an everlasting peace be upon him."

Then he narrates the following Hadith:

"Abu Bakr and Umar, may Allah be pleased with them, told us, on the authority of Ibn Abi Maryam, who narrated from Asad bin Musa, who narrated from Wakee, from Yunus bin Abi Ishaq, from Al-Sha'bi, from Ali bin Abi Talib, may Allah honor his face, who said: I was sitting with the Messenger of Allah, peace and blessings be upon him, when Abu Bakr and Umar, may Allah be pleased with them, approached. The Messenger of Allah, peace and blessings be upon him, said: 'These two elders are the chiefs of the people of Paradise, among the

earlier and later generations, except for the prophets and messengers. Do not inform them of this, O Ali."

Not only this, but immediately after this, Ibn Qutaybah records the expressions of love and affection between Mola Ali and Umar ibn Khattab. Writing such sentiments is not something an ordinary Shia could imagine, let alone write.

Let me briefly summarize, otherwise if I were to prove its non-Shia nature based on the text alone, it would necessitate the reordering of the entire book.

Now, let me directly conclude Ibn Qutaybah's and the book "Al-Imamah wal-Siyasah" in the words of Sunni scholars.

Firstly, let's refer to the book by Ibn Arabi, which was presented in the Ertugrul Ghazi series:

Ibn Arabi, whose full name is Qadi Muhammad ibn Abdullah Abu Bakr ibn al-Arabi al-Ma'afiri al-Ishbili al-Maliki, is such a figure of the fifth century of Hijri who needs no introduction for Sunni scholars. He mentions Ibn Qutaybah's book "Al-Imamah wal-Siyasah" in his book "Al-Awasim min al-Qawasim fi Tahqiq Mawaqif al-Sahabah ba'd Wafat al-Nabi" in the eighth chapter, i.e., the eighth chapter, page 261, in the following manner:

"Ibn Qutaybah, there remains no traces or remnants for the Companions in the book of 'Al-Imamah wal-Siyasah' if it is authentic, as well as what Al-Mubarrad mentioned in his literary work."

- Ibn Arabi, Muhammad ibn Abdullah Abu Bakr (d. 543 AH), 'Al-Awasim min al-Qawasim fi Tahqiq Mawaqif al-Sahabah ba'd Wafat al-Nabi', vol. 1, p. 261, edited by Mahb al-Din al-Khatib and Mahmoud Mahdi al-Istanbuli, published by Dar al-Jeel - Lebanon - Beirut, 2nd edition, 1407 AH - 1987 CE.

Let's now further establish this through a book published by the King Faisal Center, which is called the treasure trove of Islamic books.

That is, "Khazanat al-Turath" (Treasury of Heritage), where readers will find a compilation of all Islamic books, manuscripts, and writings, stating to whom they belong and where they are found in the world's libraries. And this book consists of several volumes, meaning it is the Encyclopedia of Islamic Heritage.

So, let's turn to this book: "Khazanat al-Turath: Fehrest Mukhtutat," Volume 52, page 934, where you can see that the book "Al-Imamah wal-Siyasah" is attributed to Ibn Qutaybah and its manuscript copies are preserved in Dublin State Library Ireland, Berlin State Library Germany, National Library France, London UK, USA, Cairo Egypt, Iraq, and even up to Peshawar State Library Pakistan.

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The code above clearly indicates that the book "Al-Imamah wal-Siyasah" by Ibn Qutaybah is preserved in manuscript form in libraries spanning across various countries.

In the clarity of the code above, behold the written legacy, the manuscript whispers preserved in libraries far and wide. From Dublin's serene aisles to Berlin's scholarly halls, from the National Library in France to the storied shelves of Britain's isles, and onward to the vast expanse of America's literary landscape, the echoes of Ibn Qutaybah's pen resound. Even in the ancient scrolls of Cairo and the treasured tomes of Baghdad, the story remains, reaching as far as Peshawar's sanctum, where knowledge finds its sanctuary.

But oh, let me sprinkle some savory morsels of irony upon your plate of wisdom! Those who reject "Al-Imamah wal-Siyasah" as Ibn Qutaybah's work, they are the same ignorant ones who deny the authorship of "Al-Ma'arif" attributed to Imam Ibn Qutaybah al-Dinawari. Yes, indeed, on the official website of the Shamila Hadith Library, behold the truth of the matter!

And in a twist sweeter than honeyed dew, those who strive to discredit "Al-Imamah wal-Siyasah" unwittingly make "Al-Ma'arif" their unwitting accomplice, citing it as evidence that no such book by Ibn Qutaybah al-Dinawari exists! Oh, the irony dances like flames upon the page, illuminating the folly of those who seek to veil the truths laid bare by Ibn Qutaybah's quill.

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Let me lay before you the testament of giants, the voices of revered scholars and luminaries of Sunni tradition, who attest to the authorship of "Al-Imamah wal-Siyasah" by Ibn Qutaybah al-Dinawari:

1. Imam Ibn Hajar al-Haytami - "Tathir al-Jinan wal-Lisan," p. 72
2. Imam Ibn Shabbat Tanuzi - "Al-Silah al-Samtiah," Chapter 2, Section 34
3. Imam Taqi al-Din al-Maqi - "Al-Aqd al-Thameen," Vol. 6, p. 72
4. Ibn Fahd al-Maqi - "Ittihaf al-Waray bi-Akhbar Umm al-Qura," Events of the year 93 AH
5. Yusuf Elian - "Mu'jam al-Matbu'at al-Arabiyyah," Vol. 1, p. 211
6. Fareed Wajdi - "Dairat al-Ma'arif al-Qarn al-Ishrin," Vol. 2, p. 754

Thus, with these words, I conclude, for according to the esteemed Sunni scholars and luminaries, "Al-Imamah wal-Siyasah" was indeed penned by Ibn Qutaybah al-Dinawari. The aim to discredit it is but a veiled attempt to obscure the truths that Ibn Qutaybah boldly revealed.

wasalam,

Abu Abdullah

## Chapter 26:

**Response to Engineer Muhammad Ali Mirza on the defense of Imam Mahdi (ajf)**

In the name of Allah, the Most Gracious, the Most Merciful.

Peace be upon you, O proof of Allah upon His earth, may the blessings of Allah be upon you and upon your pure and immaculate progeny.

As promised, I return to the realm of social media, where the ignorant strive to gain notoriety by spewing venomous ignorance. Behold the tale of an engineer, Muhammad Ali Mirza, whose name has become synonymous with folly, for in a video clip, he dares to mock the noble Imam Mahdi (peace be upon him), son of Imam Hasan al-Askari (peace be upon him), in a manner so vile, it reeks of arrogance and disrespect.

In the opening lines, he brazenly declares, "This proves that the concept of guardianship is not fundamental." Then, he delves into a tirade of nonsensical remarks, which I have recounted above.

Here, I must make it clear that while I previously mentioned this engineer in a somewhat respectful manner, now, in my eyes, he is deserving of no respect. For he has tarnished his own character by ridiculing Imam Mahdi (peace be upon him), mocking the authority of Allah's proof, and indeed, adorning himself with the necklace of Allah's curse.

Dear readers, my expression now may seem impassioned, for indeed, it is. And I pledge to castigate this vile engineer in such a manner that he shall be left dumbfounded, until he repents for his blasphemous act. But remember, my wrath is that of a servant of Imam Mahdi (peace be upon him), and it shall be characterized by knowledge, scripture, and logic.

As I continue to write, it occurs to me that by simply proving the existence of Imam Mahdi (peace be upon him), it would suffice. However, my scholarly indignation shall not wane until I have served this wretched individual with such a dose of humiliation that he dare not utter a word of disrespect again.

So let me embark upon this journey. May the help of Imam Mahdi (peace be upon him) be with me.

### I Have a Call to Proclaim Truth

So, dear readers, this ignorant engineer's viral video began with the words, "This proves that the concept of guardianship is not fundamental." Oh yes, that's what he said, isn't it? Well then, the time has come for you, Abu Abdullah, to unleash your righteous fury upon him.

O vile spawn of ignorance, there is a hadith in the books of Ahl Sunnah, narrated with authentic chains by Imam Muslim and others, including even the most vehement enemies of Ahlul Bayt like Imam Ibn Taymiyyah.

Let me present that hadith first, and I'll cite it from various other books as well, so there's no escaping the truth. Then I shall prove the existence of Imam Mahdi (peace be upon him) through it, and refute the usurpation of the caliphate by those nameless caliphs.

In Sahih Muslim, Imam Muslim of Nishapur writes:

The Messenger of Allah (peace be upon him) said: "Whoever dies without pledging allegiance to an Imam dies the death of ignorance."

- Sahih Muslim, Muslim al-Naysaburi, Vol. 3, Page 1478

Note: According to Ahl Sunnah scholars, every hadith in Sahih Muslim is absolutely authentic, so there is no need for discussion on the reliability of narrators.

This same hadith is also recorded in:

1. Al-Sunan al-Kubra, Al-Bayhaqi, Vol. 8, Page 156
2. Majma al-Zawa'id, Vol. 5, Page 218
3. Mishkat al-Masabih, Vol. 2, Page 1088
4. Silsilah al-Ahadith al-Sahihah, Vol. 2, Page 715

Now let's move forward.

In Kitab al-Sunnah, Volume 2, Page 489, Imam Al-Albani writes:

The Messenger of Allah (peace be upon him) said: "Whoever dies and there is no obedience to an Imam upon him, dies a death of ignorance."

Al-Albani then comments on this hadith:

Its chain is hasan (good), and its narrators are trustworthy.

At another place, Imam Hakim of Nishapur writes:

The Messenger of Allah (peace be upon him) said: "Whoever dies without an Imam of the congregation, his death is a death of ignorance."

- Al-Mustadrak ala al-Sahihayn, Vol. 1, Page 150

Hakim of Nishapur adds after quoting this hadith:

This is a sound hadith according to the criteria of the two Shaykhs (Bukhari and Muslim).

Imam Ahmad ibn Hanbal in his Musnad, and Imam Abu Dawood also write:

The Messenger of Allah (peace be upon him) said: "Whoever dies without an Imam dies the death of ignorance."

- Musnad Ahmad ibn Hanbal, Vol. 4, Page 96; Sunan Abi Dawood, Page 252

Ah, but wait, my dear readers, for the saga continues with the echoes of truth reverberating through the annals of Ahl Sunnah literature.

In the renowned compilations of Hadith such as:

- Majma al-Zawa'id by Al-Haythami, Vol. 5, Page 218
- Musnad al-Tayalisi by Al-Tayalisi, Page 295
- Al-Ihsan by Ibn Hibban, Vol. 7, Page 49
- Hilyat al-Awliya by Al-Hafiz Abu Nu'aym, Vol. 3, Page 22

And even the infamous antagonist of Ahlul Bayt, Ibn Taymiyyah, in his book "Minhaj al-Sunnah al-Nabawiyyah", Volume 1, Page 74, writes:

"The Messenger of Allah (peace be upon him) said: 'Whoever dies and does not recognize the Imam of his time dies the death of ignorance.'"

Furthermore, the esteemed scholar, Mulla Ali Qari, adds:

"In Sahih Muslim, it is mentioned that whoever dies without recognizing the Imam of his time dies a death of ignorance."

- Kitab al-Jawahir al-Mudhah, Vol. 1, Page 510



And the narration continues to resonate:

"Whoever dies without an Imam, his death is a death of ignorance."

- Al-Mu'jam al-Kabir by Al-Tabarani, Vol. 10, Page 298
- Al-Mu'jam al-Awsat, Vol. 2, Page 317 and Vol. 4, Page 232
- Musnad Abi Ya'la, Vol. 6, Page 251
- Kitab al-Sunnah by Ibn Abi 'Asim, Vol. 2, Page 489
- Majma al-Zawa'id, Al-Haythami, Vol. 5, Pages 224-225

Even in the authentic collection of Ibn Hibban, we find:

"Whoever dies without recognizing the Imam of his time dies the death of ignorance."

- Sahih Ibn Hibban, Vol. 10, Page 343

The Messenger of Allah (peace be upon him) proclaimed:

"Whoever dies and does not recognize the Imam of his time dies the death of ignorance."

- Tafsir al-Tufi, Sharh Maqasid fi 'Ilm al-Kalam, Vol. 2, Page 275

And Qanduzi Hanafi echoes the same sentiment in his book "Yanabiu al-Mawaddah":

"The Messenger of Allah (peace be upon him) said: 'Whoever dies without recognizing the Imam of his time dies the death of ignorance.'"

But fear not, for the climax of this chain of narration awaits us in the final hadith from Sahih Muslim, a pivotal account narrated by Abdullah ibn Umar:

It was narrated that Ubaydullah bin Mu'adh Al-Anbari said: My father told me, from Asim, from Muhammad bin Zaid, from Zaid bin Muhammad, from Nafi', who said: Abdullah bin Umar came to Abdullah bin Mu'ayyiq when he was in charge of al-Harrah, when it was the time of Yazid ibn Muawiyah. He said: "Provide us with some leaders." He said: "I did not come to you to sit and talk to you. I came to you to tell you something that I heard the Messenger of Allah (ﷺ) say: 'Whoever removes his hand from obedience (to the ruler) will meet Allah on the Day of Resurrection without any proof, and whoever dies and does not have

an oath of allegiance (bay'ah) to the Imam of his time, dies the death of Jahiliyyah."

- Sahih Muslim, Book 20, Hadith 4686

Oh, how the truth resounds, piercing through the veils of ignorance, illuminating the path of righteousness with the radiant glow of divine guidance.

Let us march forward, undeterred by the clamor of dissent, for in the words of our beloved Prophet (peace be upon him), lies the eternal light of truth, guiding us through the darkness of ignorance into the dawn of enlightenment.

Oh, the audacious engineer of blasphemy! Presenting a plethora of references in an attempt to deflect from the core of the hadith, as if you could evade its piercing truth with a mere flurry of citations.

Let me elucidate the divine decree proclaimed by the Messenger of Allah, peace be upon him, that indeed, whoever departs from this world without recognizing the Imam of their time, they do not meet the end of ignorance but the demise of Jahiliyyah.

So, who then, are your living guides? Those who walk the path of ignorance, deeming adultery permissible, bowing to idols, burying daughters alive, circling the House of Allah in nudity, indulging in the forbidden wine, and more? Who, I ask, is your Imam? The one whose recognition and obedience are deemed imperative by the command of the Prophet, peace be upon him?

If you dare claim that the Imam is none other than the Messenger of Allah himself, then be prepared to face the consequence, for according to your beliefs, the Seal of Prophets has already departed from this world. So, who among you can claim to recognize and obey the living Imam, as prescribed by the divine command?

And what of your assertion that after the Prophet, people are to follow the Khalifa as their Imam, a valid statement indeed. But tell me this, when Lady Fatimah, peace be upon her, sought her rightful due, and Abu Bakr denied it, leaving her aggrieved till her last breath, refusing to speak with him until her dying moments, what then of your Khalifa? Was he truly the Imam of the time, or was he not? And if she, the beloved daughter of the Prophet, could not accept him as her Imam, then who indeed should we follow?

And now, let us delve deeper into the third matter. The Messenger himself declared that failing to recognize the Imam of the time leads to the death of ignorance. Hence, it is evident that in every era, God appoints an Imam to guide humanity, someone whose recognition can save them from the abyss of ignorance.

Thus, it is established that in every age, there must be an Imam appointed by God, for there exists no era devoid of the Hujjatullah, the appointed guide. Otherwise, your cherished hadiths, quoted from your revered texts, would crumble under the weight of contradiction, asserting the obligation to obey the Imam of the time, yet denying the very existence of a living Imam.

We thank Allah, for we are the present guardians of the Shia faith. Imam al-Mahdi (peace be upon him) stands among us, alive and present, whose obedience is obligatory for every soul. Now, tell me, O ignorant engineer, who is your present Imam who will save you from the death of ignorance today?

You once claimed that guardianship (Wilayah) isn't a fundamental belief. But from just one of your hadiths, I've not only established the belief in Imamate and Wilayah but also proved the necessity of a living and present Imam today. We, the Shia, are the only sect that acknowledges Imam Mahdi as the Imam of the Age (Imam-e-Zamana) based on the traditions of the Prophet Muhammad (peace be upon him), and we alone are the ones who do not perish in the death of ignorance.

So, if you lack an Imam, then rejoice! For in the light of your authentic hadith, congratulations on your impending liberation from ignorance. Let me conclude with one or two more injections of proof from your own books to establish that the present Imam is indeed Imam Mahdi, the son of Hasan Askari.

Imam Subbat Ibn Jowzi, a Sunni scholar, who passed away in the year 654 Hijri, writes in his book "Tadhkirat al-Khawass" about the qualities of the Imams. He begins by mentioning the names of the twelve Imams, and then, after that, he mentions the titles and lineage of Imam Mahdi. He writes:

"He is Muhammad, the son of Hasan, the son of Ali, the son of Abu Talib, peace be upon them, and his patronymic is Abu Abdallah and Abu al-Qasim. He is the Khalifah, the Proof of Allah (Hujjah), the Master of the Time, the Establisher (Qa'im), the Awaited (Muntazar), and the Successor (Khalifah). He is the Last of the Imams."

Then he writes: "As for his lineage, his father is Imam Hasan Askari, and his mother is the honorable lady Saqil. His name is Muhammad, his patronymic is Abu al-Qasim, and his title is the Proof (Hujjah), the Righteous Successor (Khalifah), and he is also known as the Awaited (Muntazar)."

Then he quotes some narrations from Abu Dawood and Tirmidhi, and after quoting these narrations, he concludes that Imam Mahdi is from the progeny of the Prophet Muhammad (peace be upon him) and Fatimah (may Allah be pleased with her), that he is one of the companions of the Prophet Muhammad (peace be upon him), and that he will fill the earth with justice just as it was filled with oppression. He is from the descendants of Abdul Muttalib, and he is the leader of Paradise.

- Subbat Ibn al-Jawzi al-Hanafi, Shams al-Din Abu al-Mazaffar Yusuf Ibn Firghali Ibn Abdullah al-Baghdadi, who passed away in the year 654 Hijri, "Tadhkirat al-Khawas", page 204.

In his renowned exegesis of the Quran, Imam Fakhr al-Din al-Razi wrote about Imam Askari (peace be upon him) and his offspring:

"As for Imam Hasan Askari (peace be upon him), he had two sons and two daughters. One of the sons is the Awaited Imam (may Allah hasten his reappearance), and the other is Musa, who passed away during his father's lifetime. Among the daughters, one was named Fatimah, who also passed away during her father's lifetime. And the mother of Musa also passed away during that time."

- Al-Razi al-Shafi'i, Fakhr al-Din Muhammad ibn 'Umar al-Tamimi (d. 604 AH), "Al-Shajarah al-Mubarakah fi Ansab al-Talibiyah", pages 78-79.

Ibn Hajar al-Haythami, in his book "Al-Sawa'iq al-Muhriqah", in which he has written against the Shia, admitted that Imam Askari had a son named Abu al-Qasim Muhammad al-Hujjah:

"He did not leave behind any son other than Abu al-Qasim Muhammad al-Hujjah, and he was five years old at the time of his father's demise. But Allah bestowed wisdom upon him, and he is known as al-Qa'im al-Muntazar."

- Al-Haythami, Abu al-Abbas Ahmad ibn Muhammad ibn 'Ali Ibn Hajar (d. 973 AH), "Al-Sawa'iq al-Muhriqah", Volume 2, page 601.

I Have a Call to Proclaim Truth

If all this were to be written, it would fill an entire book. So, I pause here and once again demand an answer from the vile engineer of ignorance: Tell me, O ignorant of Saqifah, who is your living Imam today? If you fail to recognize him, then rest assured, you are confirming your demise into the depths of ignorance.

Peace be upon you, O Awaited Imam (may Allah hasten his reappearance).

Abu Abdullah

## Chapter 27:

## True Shia Views on the belief that the Prophet ﷺ could make mistakes.

Believers, both Ash'aris and Mu'tazilah, are two groups who consider minor sins committed by the Prophet Muhammad (peace be upon him) as permissible, viewing them as unintentional errors. They believe that the term "sahu" (forgetfulness) attributed to the Prophet (peace be upon him) refers to errors in matters of Sharia, such as forgetting certain units of prayer or making mistakes in personal or material affairs, like forgetting to repay someone's debt, etc.

Both Ash'aris and Mu'tazilah deem it permissible for the Prophet (peace be upon him) to commit these two types of errors. However, the majority of Shia Imamiyah unanimously agree that Allah's Prophet and His vicegerent cannot commit errors.

When someone told Sheikh Bahai that Sheikh Saduq believes in the forgetfulness of the Prophet (peace be upon him), he eloquently responded:

"Sahu fi sahu al-Nabi"

Meaning, Sheikh Saduq himself made an error regarding the forgetfulness of the Prophet (peace be upon him).

- Al-Hayat, Volume 2, page 180.

It's important to note that most reputable Shia scholars, including Sheikh Mufid, Sheikh Tusi, Mohaqiq Hilli, Allama Hilli, Khwaja Nasir al-Din Tusi, Shahid Awwal, Fazil Maqdad, Sheikh Hur Amili, Allama Majlisi, and present-day Shia scholars, do not consider the forgetfulness of the Prophet (peace be upon him) as permissible.

The reason behind this stance is that it would erode people's trust in the Prophet and breed contempt towards him among the masses. Consequently, the actions and words of the Prophet would lose their credibility.

Now, let me ask sincerely, do they belong to the Ash'ari school or do they hold Mu'tazilite views? Did they deem it necessary for this issue to be stirred up among the common people?

### I Have a Call to Proclaim Truth

It's commendable that Sheikh Bahai relayed a tradition that implies non-error of the Prophet, but he did not elaborate on it. So, allow me to delve into this topic further.

First and foremost, it should be clarified that if someone considers themselves a researcher, they should first have the knowledge of what theories they are presenting and who will benefit from their presentation.

Did Ali Asdaq, the one who considers himself a researcher, not read the narration from Sheikh Hur Amili's book "Takmilat al-Wasail" where a tradition is mentioned which states that Imam Sadiq presented two different versions of a tradition regarding acting against common traditions?

See, there are numerous narrations in Sunni sources that align with their own narratives. Let's accept those and reject the ones that oppose them.

- Takmilat al-Wasail, page 577.

So, these principles were established by Ma'sum, which suggests that we will accept the traditions that go against Sunni beliefs, while the disgraceful traditions of forgetfulness, which unequivocally insult the dignity of prophethood, are all sourced from Sunni references.

Do you not realize that by doing so, you are insulting the sanctity of prophethood and strengthening false Sunni doctrines? Despite knowing that there are blasphemous contents in Sunni books that start with these very errors?

Will you still write this as blasphemy, knowing that your intellects have been compromised by those who are engaging in such actions?

Do you not estimate the damage this will cause to the sanctity of prophethood and the reinforcement it will give to false Sunni doctrines? Even though you are aware of the blasphemous content present in Sunni books that stems from these errors?

Do you not perceive the significance of the verses from Surah Najm, which indicate:

"By the star when it descends, Your companion [Muhammad] has not strayed, nor has he erred, Nor does he speak from [his own] inclination. It is not but a revelation revealed, Taught to him by one intense in strength -"

### I Have a Call to Proclaim Truth

Do you not see the warning in these verses, that Allah has provided a clear guidance regarding the purity and infallibility of the Prophet's words and actions?

It's truly astonishing how some individuals, despite the clear principles laid out in the Quran, feel compelled to stir up controversial discussions on platforms like Facebook, shedding light on the views of certain Shia scholars regarding the forgetfulness of the Prophet.

Let me present the opinions of Shia scholars regarding the narrations attributed to Asdaq Naqvi.

Sheikh Mufid, a prominent Shia scholar, writes:

"The narrations regarding the forgetfulness of the Prophet are solitary reports, doubtful, and not valid in terms of Sharia."

- Sheikh Mufid, "Adam Sahu al-Nabi," page 21.

Furthermore, Sheikh Mufid states:

"There is disagreement among these narrations, which raises questions about their credibility."

- Sheikh Mufid, "Adam Sahu al-Nabi," page 22.

Allama Hilli, in his renowned work "Kashf al-Murad fi Sharh Tajrid al-I'tiqad," writes:

"If the forgetfulness of the Prophet is possible, then this error can lead to the questioning of Prophethood itself!"

- Allama Hilli, "Kashf al-Murad," page 472.

Now, let's look at another reference from Allama Hilli's work "Muntaha al-Matlab":

"Allama Hilli considers the narrations regarding the forgetfulness of the Prophet to be invalid from a rational perspective."

- Allama Hilli, "Muntaha al-Matlab," Volume 7, page 78.

Even Shahid Awwal raises concerns about the narrations regarding the forgetfulness of the Prophet in his book "Zikriya":



Shahid Awwal questions the authenticity of the narrations concerning the forgetfulness of the Prophet.

- Shahid Awwal, "Zikriya," Volume 4, page 10.

And when Asdaq Naqvi quoted Shams al-Ulama Ayatollah Sayyid Khoei, they failed to provide a complete explanation. Let's examine what Sayyid Khoei said about the narrations of forgetfulness:

"These narrations cannot be relied upon and are against the principles of the Shia faith. They conflict with authentic narrations, such as those which deny the occurrence of forgetfulness in prayer. Hence, it is crucial to interpret or discard such narrations."

- Kitab al-Salat, Volume 6, page 329.

So, why are they presenting these narrations so openly on Facebook, despite the advice to interpret or discard them? What compelled them to resort to such actions?

Let's also consider what Ayatollah Sayyid Rohani says and what you are doing:

(About narrating the narration of forgetfulness) "And these narrations are against the principles of the Shia faith."

- Fiqh al-Sadiq, Volume 6, page 34.

So, the question arises: why are you promoting narrations that go against the principles of Shia faith on Facebook? What has driven you to such a dire necessity? Care to answer?

So, what compulsion arose that such narrations, which go against the principles of the Shia faith, had to be posted on Facebook? What drove this necessity? Did you consider the commentary of Ayatollah al-Uzma Jawad Tabrizi?

"Regarding the narrations about the forgetfulness of the Prophet, we discussed them in our book "Kitab al-Salat" in the chapter on prayer times, where we stated that the content of these narrations suggests they should be interpreted and are consistent with Sunni narrations. We also mentioned that our esteemed scholars have categorically denied the possibility of the Prophet and Imams being susceptible to forgetfulness."

- Al-Anwar al-Hiyat fi Masa'il al-Aqaid, Chapter "Nafi Sahu 'An al-Nabi"

**Conclusion:**

"All prophets, and especially the Seal of the Prophets, Muhammad Mustafa (peace be upon him), are infallible in receiving revelation, safeguarding and conveying it, and in all matters of knowledge and action. They are completely purified from any form of error, whether intentional, unintentional, or in a state of sleep."

If discussion on these matters is necessary, it should not be conducted on public platforms like Facebook. Instead, it should be confined to individuals who possess a deep understanding of theological discussions.

Peace be upon you,

Abu Abdullah

## Chapter 28:

**Issue of the third testimony in the testimony of prayer (Tashahud) and the teaching of the Ahl al-Bayt (as)**

I begin my writing with a verse from the Noble Quran and just two narrations where the Lord of the Immaculate Imams guides:

"And indeed, many do lead astray by their [own] desires through lack of knowledge. Indeed, your Lord is most knowing of the transgressors." (Surah Al-An'am, Verse 119)

So many people, driven by their own desires and ignorance, lead others astray without understanding. But your Lord knows well those who exceed the limits!

And the Seal of the Prophets, Hazrat Muhammad, peace be upon him, says:

"O Ali, by the One who appointed me as a prophet with Prophethood and preferred me over all creatures! If a person worships Allah for a thousand years, Allah will not accept his worship until he acknowledges your Wilayah and Imamate, and until your Wilayah and Imamate are acknowledged in your progeny, and even if one acknowledges your Imamate, Allah will not accept his acknowledgement until he disassociates from the enemies of the Imams among your progeny."

- Ibn Tawus, Kitab al-Yaqin, Page 56

Now, let me progress with one more narration:

"The Master of the Universe, Imam Ali (peace be upon him), in Nahj al-Balagha, says, 'Destroyed are two types of men, the one excessively loving me and the other excessively hating me.'"

This means that two kinds of people are ruined: those who excessively love me and those who excessively hate me!

Dear believers, nowadays, some ignorant individuals or, I must say, agents of colonial powers, have caused uproar by spreading false information about the repetition of "Ali Wali Allah" in the Tashahhud of prayer, casting suspicion upon the noble act of prayer among innocent masses and delighting the enemies of the Ahl al-Bayt.

In reality, the root purpose of this unfounded turmoil is to weaken the system of religious authority in Shi'ism, i.e., the institution of Marja'iyat, by attacking the beliefs of Shi'ism. Because any Shia, no matter how less religious, is undoubtedly filled with love for Ali, willing to sacrifice everything for the love of Imam Ali. So, the colonial powers have realized that they cannot cause harm to the Shiites by killing them or through acts like bombings. Thus, they have changed their strategy and initiated an attack on Shia beliefs and the institution of Marja'iyat, trying to weaken the deep-rooted love for Ali in the hearts of the Shiites.

These colonial forces are employing the same tactics as their impure ancestors did fourteen centuries ago at the Battle of Siffin, where they raised the Quran on spears to mislead the innocent individuals by making them think that Ali was fighting against those who had made the Quran into a weapon against him. At that time, the Imam addressed his army and said a sentence that will resonate through humanity until the end of time, distinguishing between truth and falsehood:

كلمة حق يراد بها باطل

"The word of truth is used to achieve falsehood."

Indeed, the Commander of the Faithful, Imam Ali (peace be upon him), has given his followers the eternal principles to follow until the end of time: to never be led astray by mere slogans of truth and always be vigilant of the intentions of their adversaries. And above all, to never falter in obedience to their Imam, the Speaker of the Quran.

Yet, even today, we see these principles being put to the test. By exploiting the cry of "Wilayat-e-Ali," the enemies of the Innocent Imams are conspiring to distance believers from true knowledge. How noble it sounds to mention Ali's name in prayer, but behind it lurks a sinister plot that the common folk remain unaware of.

As I mentioned in my previous writing, the issue of mentioning "Ali Wali Allah" in the Tashahhud of prayer is a secondary matter, not fundamental. For if a person does not believe in the Wilayah of Ali, then not only is their prayer unacceptable but even their breaths are forbidden! This is evident from the clear Hadith of the Prophet Muhammad (peace be upon him), which proves that even if someone were to worship for a thousand years, their worship would be in vain without acknowledging the Wilayah and Imamate of Ali.

So, acknowledging the Wilayah of Ali and having faith in it is one thing, and bearing witness to it in prayer is another. Believers must remember that prayer is a prescribed act of worship, just as Allah taught the Prophet and the Prophet taught his Ummah, and each Infallible Imam, in turn, taught their followers. It cannot be increased or decreased in its obligations.

I understand that my discourse has been lengthy, but it is imperative to present all these issues in simple words so that the conspiracy can be exposed, and the common folk can be alerted.

See, believers, I reiterate here what I have said before: mentioning the Wilayah of Ali in prayer is a secondary matter, in which everyone is bound by the fatwa of their Mujtahid. If your Mujtahid permits, then recite, and if not, then abstain. This is not related to the belief in the Wilayah of Ali. Whoever does not recite it in the Tashahhud is not a denier of the Wilayah of Ali or a puppet of colonial propaganda. Whenever I have asked such individuals for evidence, they always resort to analogical arguments they have heard from others, while failing to provide any evidence of the merits of the accused. They just repeat the same baseless accusations against the defenders of the Wilayah of Ali.

I have always asked such people the same question: Are you more protective and cautious about Imam Ali's Wilayah than the Infallibles themselves? And where does all this nonsense end? Do you not believe that any act in sacred places, especially Karbala and Najaf, can be against the will of Imam Hussain, Mola Abbas, or Imam Ali?

How is it possible that prayer is offered in Karbala while you claim that mentioning Ali Wali Allah in the Tashahhud is incomplete and the guardians of those graves allow it? If you say it is possible, then you must leave Shiism because every Shia believes that the Immaculates withdrew from the world outwardly, but their grace, command, and power continue until the end of time, which is why we Shiites directly seek supplication from our Infallibles and they fulfill it.

So, until now, the fact that prayers are touching our ascension in such pure places proves that the Tashahhud without the testimony of the third is not included in the commandments of the Infallibles who taught it to their followers and continued to recite it themselves.

### I Have a Call to Proclaim Truth

So, you too, abandon your futile opposition and respond to this cry in its true sense: "Here we are, O Karbala, Here we are!" Just as prayers are recited in Karbala, let them be recited in the same manner.

And let us adhere to the Quranic verse:

"O you who have believed, obey Allah and obey the Messenger and those in authority among you." (Surah An-Nisa, 4:59)

Let me present to you some narrations about the Tashahhud, bearing in mind the chain of narrators, so that you might not have the courage to deny them. This way, the common innocent public can also see which Tashahhud the Infallibles (AS) have commanded us to recite. Later, I will also discuss those weak and disconnected narrations that you folks have started showing lately.

The first hadith, according to the Shia science of men (Ilm al-Rijal) and from the consensus companions i.e., from Hammad bin Isa, observed through a complete chain of trustworthy narrators, Imam Muhammad Baqir (AS) has stated:

Hadith with full chain:

From Sa'd ibn Abdallah from Al-Abbas ibn Ma'roof from Ali ibn Mahzyar from Hammad bin Isa from Hariz ibn Abdullah from Zurarah who said: I asked Abi Ja'far (AS), "What is sufficient for saying in Tashahhud in the first two Rak'ats?" He said, "You should say, 'I bear witness that there is no God but Allah, alone, He has no partner.'" I asked, "What is sufficient for saying in Tashahhud in the last two Rak'ats?" He said, "The two testimonies."

- Al-Istibsar - Sheikh Tusi - Vol 1 - Page 341,
- Tahdhib al-Ahkam - Sheikh Tusi - Vol 2 - Page 101

Now presenting the second narration which holds the status of being highly credible:

Hadith with full chain:

Al-Hussein bin Sa'id from Safwan, from Abdullah bin Bukayr, from Abdul Malik bin Omar and Al-Ahwal, from Abi Abdullah (AS) who said: The Tashahhud in the first two Rak'ats is: "All praise is due to Allah. I bear witness that there is no god but Allah, He is alone with no partner, and I bear witness that Muhammad is His servant and messenger. O Allah, bless Muhammad and the family of Muhammad, accept his intercession, and elevate his rank."

- Tahdhib al-Ahkam - Sheikh Tusi - Vol 2 - Page 92
- Wasa'il al-Shia (al-Islamiyyah) - Al-Hurr al-Amili - Vol 4 - Page 989

Now, observe the narration from the book, which the so-called Wilayati group often refers to, namely "Fiqh al-Ridha".

"When you recite the Tashahhud in the second Rak'at, say: In the name of Allah, with Allah, all praise is to Allah, and [with] all the beautiful names, all belong to Allah. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and messenger, sent with the truth as a bringer of good news and a warner before the Hour. And do not add anything beyond this."

This instructs not to recite beyond this in the Tashahhud.

- Fiqh al-Ridha, Chapter on Obligatory Prayers, pp. 8 and 108

So, what will you say now? The book you presented, Fiqh al-Ridha, explicitly mentions that the Tashahhud of a two-Rak'at prayer consists of the two testimonies and emphasizes not to add anything beyond this range. So, you would agree that this includes all two-Rak'at prayers such as the Fajr prayer, the shortened prayers (Qasr) for a traveler, etc., and according to the command of the Infallibles (AS), the Tashahhud for the second Rak'at suffices for the fourth Rak'at too. See this:

And from him from Ahmad bin Muhammad bin Abi Nasr who said: I said to Abu al-Hasan (AS), 'May I be your ransom, is the Tashahhud that is recited in the second [Rak'at] sufficient if I recite it in the fourth?' He said: 'Yes.'

- Tahdhib al-Ahkam - Sheikh Tusi - Vol 2 - Page 101
- Al-Istibsar - Sheikh Tusi - Vol 1 - Page 342
- Wasa'il al-Shia (Al al-Bayt) - Al-Hurr al-Amili - Vol 6 - Page 397,
- Al-Hada'iq al-Nazirah - The Investigator Al-Bahrani - Vol 8 - Page 442

Thus, according to the book Fiqh al-Ridha, the testimony of the third (Shahadat al-Thalitha) is absolutely not established because the testimony of the second Rak'at suffices for the fourth Rak'at as well.

Now the third and last reference, which some of you incorrectly attribute frequently to Sheikh Tusi, I am presenting with the full text for observation, also known as the “Tashahhud al-Kabir”.

Authenticated Hadith with complete text:

Al-Husayn ibn Sa'id, from al-Nadr ibn Suwayd, from Zurarah, from Abu Basir, from Abu Abdullah (Imam Ja'far al-Sadiq), who said: "When you sit in the second rak'ah, say (In the name of Allah, and by Allah, all praise is due to Allah, and the best names belong to Allah, I bear witness that there is no god but Allah, alone without any partner, and I bear witness that Muhammad is His servant and Messenger, He sent him with the truth as a bearer of glad tidings and a warner before the Hour, I bear witness that you are indeed the Beneficent Lord and Muhammad is indeed the blessed Messenger. O Allah, send blessings upon Muhammad and his family, and accept his intercession for his nation and raise his status). Then praise Allah two or three times, then stand. When you sit in the fourth rak'ah, say: (In the name of Allah, and by Allah, all praise is due to Allah, and the best names belong to Allah, I bear witness that there is no god but Allah, alone without any partner, and I bear witness that Muhammad is His servant and Messenger, He sent him with the truth as a bearer of glad tidings and a warner before the Hour, I bear witness that you are indeed the Beneficent Lord and Muhammad is indeed the blessed Messenger. Greetings, prayers, pure, good, blessed, prosperous, gratifying, and ever-flowing be to Allah. To Allah belongs all that is pure, good, clean, and sincere. I bear witness that there is no god but Allah, alone without any partner, and I bear witness that Muhammad is His servant and Messenger, He sent him with the truth as a bearer of glad tidings and a warner before the Hour. I bear witness that my Lord is indeed the Beneficent Lord and Muhammad is indeed the blessed Messenger, and I bear witness that the Hour is coming, there is no doubt about it, and indeed, Allah will resurrect those in the graves. All praise be to Allah who guided us to this, and we would not have been guided if Allah had not guided us. All praise be to Allah, the Lord of the worlds. O Allah, send blessings upon Muhammad and his family, and bless Muhammad and his family, and grant peace upon Muhammad and his family, and have mercy upon Muhammad and his family as You sent blessings, bestowed mercy, and granted peace upon Ibrahim and his family. You are indeed Praiseworthy, Glorious. O Allah, send blessings upon Muhammad and his family, and forgive us and our brothers who preceded us in faith, and do not put in our hearts resentment for those who have believed. Our Lord, indeed You are Kind, Merciful. O Allah, send blessings upon Muhammad and his family, grant me



security with Paradise, and protect me from the Fire. O Allah, send blessings upon Muhammad and his family, forgive the believing men and believing women, and those who entered my house as believers, and the believing men and believing women. And do not increase the wrongdoers except in destruction). Then say (Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon the prophets of Allah and His messengers. Peace be upon Gabriel and Michael and the close angels. Peace be upon Muhammad ibn Abdullah, the Seal of the Prophets, there is no prophet after him. And peace be upon us and upon the righteous servants of Allah).

- Tahdhib al-Ahkam - Sheikh al-Tusi - Vol. 2 - Pages 99-100

This extensive version of Tashahhud is also recorded in the same text in their books. Sheikh Mulla Faiz Kashani in Al-Wafi, Sheikh Tusi in Al-Khilaf, Muhaqqiq Hilli in Al-Mu'tabar Sharh Al-Mukhtasar, Sheikh Idris Hilli in Kitab Al-Sara'ir, Allama Hilli in Al-Muntaha and Tadhkirat Al-Fuqaha, Shahid Awwal in Dhikra Al-Shi'a Fi Ahkam Al-Shari'a, Shahid Thani in Rawdat Al-Janan Sharh Irshad Al-Adhan, Muhaqqiq Bahrani in Al-Hada'iq Al-Nadira, Sayyid Amili in Mafatih Al-Karamah Sharh Qawa'id Al-Allama, and Allama Tabatabai Alayhi Rahma in Riyad Al-Masail.

These great Shia scholars in their respected books have cited this authentic and reliable version of Tashahhud transmitted from Abu Basir. Now, I ask those friends who are doubtful to show me where in this extensive version of Tashahhud is the third testimony mentioned???

Only in one book, which is Fiqh Al-Majlisi, a non-reliable narration includes the addition of the third testimony. This addition is not found in any other Shia sources. So why is there so much commotion about this one unreliable narration? Given the principles of Hadith confirmed by the Imam himself, even this narration does not remain credible.

Let's present the principles directly from the words of the Infallibles (AS) in a simple manner.

The sixth Imam, Imam Jafar Sadiq (AS), states:

There is a narration in Usul al-Kafi:

“خذوا بالمجمع عليه فان المجمع عليه لا ريب فيه”

Translation: “Take what is agreed upon, for there is no doubt in what is unanimously agreed.”

On another occasion, the Imam says:

“ويترك الشاذ الذي ليس بمشهور عند اصحاب”

Translation: “And leave what is unusual and not well-known among the scholars.”

Thus, leaving numerous authentic narrations present in many reliable books for just one unreliable report contradicts the command of the infallible Imam (AS).

I would like to highlight one point and briefly discuss those jurists who, by showing their verdicts, falsely popularize the third testimony as part of Tashahhud.

It might cross someone’s mind that if the third testimony (Shahadat al-Thalitha) is not part of Tashahhud in the prayer, then why is it included in the Adhan and Iqama? The briefest answer to this is that the comparison cannot be made between prayer and Adhan since prayer is obligatory, whereas Adhan is only recommended. Moreover, the third testimony is not a part but highly emphasized and considered commendable in Adhan. The prayer is a worship that must be performed precisely (Tawqeefi), unlike Adhan. Meaning, there isn’t a requirement for performing ablution, facing Qiblah, etc., specifically for Adhan.

The most important point is that the inclusion of the third testimony in the Adhan has become a symbol of the School of Ahlulbayt (AS), that is, the third testimony in the Adhan is part of the Shi’ite signs and has prevailed for centuries as one of the most luminous emblems of the Shia religion.

Now, concerning those jurists whose rulings have been misrepresented to assert that the third testimony is part of Tashahhud, the most notable name amongst them is Sadiq Shirazi. Let’s briefly discuss this point as the discussion has indeed become quite lengthy.

Believers, if we look into the book “Tawzih al-Masail” by Ayatollah Sadiq Shirazi, it will expose those colonial agents.

In “Tawzih al-Masail” by Ayatollah Sadiq Shirazi, look at issue number 1109, where he also cites the Tashahhud with two testimonies and adds that it is obligatory precaution not to add anything further to this Tashahhud.

In a response to a question on his official website, Ayatollah Sadiq Shirazi states something along these lines:

"آنچه از روایات شریفه وارده در کتاب «وسائل الشیعة: کتاب الصلاة، ابواب افعال الصلاة، وابواب التشهد، وابواب التسليم: ج 5 و 6» استفاده می شود آن است که نمازی که شیعیان تا به امروز می خوانند در کیفیت، طبق نمازی است که رسول خدا و اهل بیت آن حضرت (که درود خدا بر آنان باد) می خواندند، حتی در شهادتین و صلوات در تشهد و سه سلام در تسلیم آن، و فقهاء جامع الشرائط شیعه آن را در رساله های توضیح المسائل بیان کرده اند."

"What we derive from the noble narrations in the book 'Wasail al-Shia: Kitab al-Salat, Abwab Afa'al al-Salat, Abwab al-Tashahhud, and Abwab al-Taslim: Vol 5 and 6' is that the prayer Shi'as have been performing up to today, in terms of its manner, is the same prayer that the Messenger of Allah and His Ahlul Bayt (peace be upon them) performed. This includes the two testimonies in Tashahhud and the three salutations in Taslim, and the jurists who meet all the conditions [for issuing religious verdicts] have explained this in their books of Tawzih al-Masail."

You can refer to this link on Ayatollah Sadiq Shirazi's official website for reference:

<http://persian.shirazi.ir/showestefta.php?Id=83>

As for some lesser-known jurists who have permitted the recitation of the third testimony, it is only with the intent of it being recommended (Mustahab) and not as a part of Tashahhud (i.e., not with the intent of it being obligatory).

So, it has been established that none of the Infallibles (AS) recited the third testimony in the Tashahhud of the prayer, nor did they command it to be done. However, if someone wishes to mention Imam Ali (AS) and the Ahl al-Bayt (AS) separately in their prayers, they can do so in the manner where the Infallibles (AS) have permitted, not as a part of the Tashahhud.

I will conclude the writing here. For those who wish to pray in supplication within the state of bowing (ruku) and prostration (sujood) in Arabic, or in qunoot in either Urdu or Arabic, they can recite the following:

اللَّهُمَّ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ الْأَئِمَّةَ مِنْ وَٰلِدِهِ حُجَجَ اللَّهِ وَ أَسْأَلُكَ بِشَفَاعَتِهِمْ وَ بِحَقِّهِمْ أَنْ تَقْضِيَ لِي حَاجَتِي

Translation: O Allah, I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah, and I bear witness that Ali

I Have a Call to Proclaim Truth

ibn Abi Talib and the Imams from his progeny are the Hujjah (proofs) of Allah. I ask You by their intercession and their right that You fulfill my needs.

In such a manner, giving testimony to the Wilayat of Amir al-Mu'minin, Ali (AS), along with the other Imams (AS), as illustrated in the supplication mentioned above, is permissible, indeed recommended, and meritorious, but it is not permitted within the Tashahhud of the prayer.

Peace be upon you,

Ya Ali (AS) Madad,

Abu Abdullah

## Chapter 29:

**The method of ablution according to Ahl-e-Sunnah, not according to the Qur'an and Sunnah! (A Response to Engineer Mirza)**

No Muslim will demand the source for the hadith we have all heard since childhood that "prayer is the pillar of religion." Meaning, the establishment of religion is conditional upon the correctness of prayer - if the prayer is wrong, then religion is lost. Why did I say that correctly?

Now, if I also say that ablution (wudu) is the pillar of prayer, would that be wrong? Certainly not, because all Muslims agree that ablution is obligatory for prayer. So now I have another question for Muslims - tell me, if the ablution is incorrect, can the prayer be correct?

Meaning, if the ablution is wrong, the prayer is wrong, and if the prayer is wrong, then the pillar of religion has fallen. So if you want to save the religion, you must perform the prayer correctly, and if you want to save the prayer, then first and foremost, you must perform the ablution absolutely correctly, or in the common phrase of our brothers, "you must make the correct ablution" according to the Quran and Sunnah.

So now I invite the renowned contemporary researcher named Engineer Muhammad Ali Mirza and all Muslims towards the truth by answering about the Shia ablution, meaning the original ablution that is exactly in accordance with the Quran and Sunnah.

Mr. Engineer Muhammad Ali Mirza is an understanding and somewhat better Ahl al-Sunnah researcher, and there is no doubt that the way Ali Bhai has defended Imam Ali (peace be upon him), especially in Siffin and Jamal, is certainly praiseworthy, for which every lover of Ahl al-Bayt (peace be upon them) looks at him with appreciation.

But in some places, perhaps due to some compulsion, brother Engineer Sahib is unable to express the truth more openly. And inevitably, hiding the truth and taking the path of dissimulation (taqiyya) out of fear of being accused of Shi'ism, even in matters of worship such as not believing in dissimulation, is perhaps his compulsion according to my good faith, which certainly does not befit a research scholar like him.

In the meantime, his video on ablution is clear proof of my prelude, to which I had already given a response below that same video, on which quite a few people commented and liked, but Engineer Sahib did not give any answer there. And despite my writing, he made another video without presenting my rebuttal or retracting and acting upon the correct method of ablution.

The prelude is getting quite long, so to summarize, I am once again giving brother Engineer Muhammad Ali Mirza an opportunity for a detailed invitation to retract through this writing. And also a warning to my readers that despite full effort, this writing will not be easy because I have to discuss the knowledge of the Quran and Arabic grammar in it.

So first of all, I present to Engineer Bhai the same decisive verse of the Holy Quran, in the explanation and interpretation of which he resorted to fallacy and knowingly insisted on the wrong method of ablution to his millions of fans.

So let me begin, in the name of Allah, the Most Gracious, the Most Merciful.

In the sixth verse of Surah Al-Ma'idah in the Holy Quran, Allah explains the method of ablution, stating:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ (سورة المائدة، آيت 6)

"O believers! When you stand up for prayer, wash your faces and your hands up to the elbows, and wipe a part of your heads and your feet up to the ankles."

- Surah Al-Ma'idah, Verse 6

Here, let me explain some of the Quranic terms mentioned in this verse in simple words so that it is easier for the common readers to understand.

Explanation of the words used in the first part of the verse where there is a command to wash the face and hands:

فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ

"Wash your faces and your hands up to the elbows" (O believers! When you stand up for prayer).

In the mentioned part, the word "wajh" refers to the front part of everything. The plural of wajh is wujuh. Also, the face is called wajh.

The word "yad" refers to the hand from the shoulder to the tips of the fingers.

"Marafiq" is the plural of mirfaq. When a person sits with the support of the elbow, in Arabic it is said irtafaqa al-rajul. Since it is used for support, the elbow is called mirfaq for this reason.

Explanation of the words used in the second part of the verse where there is a command to wipe the head and feet:

وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

"And wipe your heads and your feet up to the ankles."

The word "ra's" is the name of the well-known body part. It is masculine and its plural comes as ar'us and ru'us. That is, the raised part of any body part is called ra's.

The word "ka'b" indicates elevation and height of a thing, from which comes ka'b al-rjl, and these are the two bones of the shin that are at the place where the foot and shin begin.

The word "rjl" means foot and its plural is arjul. The part from the foot to the sole is called rjl.

I apologize to all readers that it is impossible for me to write in a simpler way than this, while you will have to face more difficult words ahead.

So now Engineer Sahib said that based on the famous recitation, according to the experts of Arabic, if the "bi" of "bi ru'usikum" in such cases is evidence of encompassing. Similarly, the ruling of the feet, although it seems to be under "wamsahu," but "arjulakum" is mansub (accusative case).

To simplify for the readers, according to Engineer Sahib's logic, the word "arjulakum" is mansub and atf (conjunction) on "aydiyakum," as a result of which the ruling of the conjunction and the conjoined will be the same, meaning the hands and feet should be washed.

If Mr. Engineer insists on washing the feet in ablution based on this reasoning, then now I am presenting a rebuttal to him in light of Arabic grammar. Later, I will prove the wiping of feet in ablution from the sayings of Ahl al-Sunnah scholars and authentic Ahl al-Sunnah hadiths, and defend the school of Ahl al-Bayt (peace be upon them).

So respected Muhammad Ali Mirza Sahib, if "arjulakum" is atf on the position of "bi ru'usikum," then in this case it will be the object of "imsahu." In this case, it will be necessary to wipe the feet.

Although "ru'usikum" is majrur (with kasra), collectively the letter "ba" and "ru'usikum" together are the object of "imsahu" and are mansub due to being in the place of the object. Therefore, due to "arjulakum" being atf at the place of the object, it is obligatory to wipe the feet as well, like

Now here I am presenting the words of an Ahl al-Sunnah scholar as proof of my claim, and not just any ordinary scholar, but a scholar about whom the Ahl al-Sunnah scholars themselves say that if it were not for his books on the principles of jurisprudence, there would be no one who knows our Ahl al-Sunnah school of thought, meaning the books written by Imam Ibn Hazm al-Andalusi on the principles of Ahl al-Sunnah jurisprudence.

Engineer Sahib, now I am presenting to you the explanation and interpretation of the same verse from your greatest scholar Imam Ibn Hazm al-Andalusi.

Imam Ibn Hazm, in response to those who misunderstand the verse about ablution, writes:

"Our statement regarding the feet is that the Quran was revealed with wiping (of the feet). 'And wipe your heads and your feet.' Whether it is recited with a kasra on the lam or with a fatha on it, in any case, it is atf (conjunction) on the heads, either in wording or in position. Nothing else is permissible because it is not permissible to separate between the conjoined (ma'tuf) and the antecedent (ma'tuf 'alayhi) with a new sentence. And this is how it has been reported from Ibn Abbas that the Quran was revealed with wiping, meaning regarding the feet in ablution.

And a group of the predecessors have held the view of wiping over the feet, among them are Ali bin Abi Talib, Ibn Abbas, Al-Hasan, Ikrimah, Al-Sha'bi, and a group of others, and it is the view of Al-Tabari."

- Al-Zahiri, Ali bin Ahmed bin Saeed bin Hazm Abu Muhammad (died 456 AH), Al-Muhalla, Volume 2, Page 56 - Investigated by: The Arab Heritage Revival Committee



So Engineer Sahib, you have observed what the great jurist of Ahl al-Sunnah has to say about the kasra and fatha in which you are confusing the masses and corrupting the great act of worship of ablution.

Now let me fulfill my above promise by mentioning some authentic hadiths here and give evidence from the hadiths to the common Ahl al-Sunnah who cannot understand Arabic and the difficult sciences of the Quran, that wiping the feet in ablution is obligatory, so that the truth becomes clear and they accept that the true religion is only and only that of the Shia, which they acquired from the Ahl al-Bayt (peace be upon them). Also, along with each hadith, I will present the statements of Ahl al-Sunnah scholars of narrators (rijal) on its chain of narration.

### **1- Narration of Amir al-Mu'minin Ali (peace be upon him): (Authentic chain)**

Ahmad bin Hanbal has narrated in his book Musnad from Ali (peace be upon him) that the Messenger of Allah (peace and blessings be upon him) used to wipe over his feet in ablution.

"Abdullah narrated to us, my father narrated to us, Waki' narrated to us, Al-A'mash narrated to us from Abu Ishaq from Abd Khayr from Ali (may Allah be pleased with him), he said: I used to think that the bottom of the feet was more deserving of being wiped than the top of them, until I saw the Messenger of Allah (peace and blessings be upon him) wiping the top of them."

Abd Khayr has narrated from Ali (peace be upon him) that he said: I used to think that wiping the bottom of the feet was more appropriate than wiping the top of them, until I saw that the Messenger of Allah (peace and blessings be upon him) used to wipe both feet in ablution.

- Al-Imam Ahmad bin Hanbal, Musnad Ahmad bin Hanbal, Vol. 1, p. 95, Investigation: Shu'ayb al-Arna'ut - Adil Murshid, Mu'assasat al-Risala.

The investigators of the book Musnad Ahmad, Shu'ayb al-Arna'ut and Adil Murshid, have declared this narration as authentic in the margin of the book, and their statement is as follows:

"A hadith that is authentic with all its chains."

This narration has been narrated in the book Musannaf Ibn Abi Shaybah in this way:

"Waki' narrated to us from Al-A'mash from Abu Ishaq from Abd Khayr from Ali, he said: If the religion was based on opinion, the bottom of the feet would be more deserving of being wiped than the top of them, but I saw the Messenger of Allah (peace and blessings be upon him) wiping the top of them."

Ali (peace be upon him) said: If the religion was correct based on opinion and desire, then wiping the bottom of the feet would have been more appropriate than wiping the top of them, but I myself saw the Messenger of Allah wiping the top of his feet.

- Ibn Abi Shaybah, Abdullah bin Muhammad, Musannaf Ibn Abi Shaybah, Vol. 1, p. 25, Investigation: Hamd bin Abdullah Al-Jum'ah, Muhammad Ibrahim Al-Haydan, Maktabat Al-Rushd.

## **2- Narration of Ibn Abbas: (Authentic chain)**

The author of the book Al-Fawa'id has narrated the ablution of the Messenger of Allah (peace and blessings be upon him) from Ibn Abbas as follows:

"Muhammad bin Ghalib narrated to me, he said: Abd al-Samad narrated to me, he said: Warqa' narrated to us, from Zaid bin Aslam, from 'Ata' bin Yasar, from Ibn Abbas, he said: Shall I not narrate to you the ablution of the Prophet? He said: He rinsed his mouth twice, inhaled water into his nose twice, washed his face once, his hands once, and wiped his head and his feet."

'Ata' bin Yasar has narrated that Ibn Abbas said: Shall I not describe to you the way the Messenger of Allah performed ablution? Ibn Abbas said: The Messenger of Allah would rinse his mouth with water twice, cleanse his nose with water twice, wash his face once and his hands once, then wipe his head and feet.

- Al-Shafi'i, Muhammad bin Abdullah bin Ibrahim (died 354 AH), Kitab al-Fawa'id (Al-Ghaylaniyyat), Vol. 4, p. 364, Investigation: Hilmi Kamil As'ad Abdul Hadi, Publisher: Dar Ibn Al-Jawzi - Saudi Arabia, Riyadh, Edition:

The investigators have declared this narration as authentic, and the investigator of the book has declared the chain of this narration as authentic in the margin.

## **3- Narration of Rifa'ah bin Rafi': (Authentic chain)**

According to the narration of Ibn Majah, Rifa'ah bin Rafi' has also narrated the method of ablution performed by the Messenger of Allah (peace and blessings be upon him):

"Muhammad bin Yahya narrated to us, Hajjaj narrated to us, Hammam narrated to us, Ishaq bin Abdullah bin Abi Talhah narrated to us, Ali bin Yahya bin Khallad narrated to me from his father, from his uncle Rifa'ah bin Rafi', that he was sitting with the Prophet (peace and blessings be upon him), and he said: The prayer of anyone is not complete until he performs the ablution perfectly as Allah the Almighty has commanded him, washing his face and his hands up to the elbows, and wiping his head and his feet up to the ankles."

Yahya bin Khallad narrated from his uncle Rifa'ah that he was sitting with the Messenger of Allah (peace and blessings be upon him) when he said:

The prayer of a servant is not complete and correct until he performs the acts of ablution according to the command of Allah, washing his face and his hands up to the elbows, and then wiping his head and feet up to the raised part.

- Al-Qazwini, Muhammad bin Yazid Abu Abdullah (died: 275 AH), Sunan Ibn Majah, Vol. 1, p. 291, Investigation: Shu'aib al-Arna'ut, Adil Murshid, Muhammad Kamil, Mu'assasat al-Risalah.

Declaring the narration as authentic:

The investigator of this book, Shu'aib al-Arna'ut, has declared the chain of this narration as authentic in the margin.

"Its chain is authentic."

Albani has also declared this narration as authentic in his margin on the book Sunan Ibn Majah.

Abu Dawud has also narrated this narration in his book Sunan, and the investigator of the same book has declared this narration as authentic.

And Albani has also declared this narration as authentic in his margin on the book Sunan Abu Dawud.

Al-Darimi has also mentioned this narration in his book, and the investigator of the book has declared the chain of this narration as authentic.

#### **4- Narration of Uthman: (With reliable chain)**

Uthman has also narrated the method of ablution performed by the Messenger of Allah (peace and blessings be upon him) and he has also clarified that he used

to wipe over his feet in ablution. This narration has been reported with several chains.

#### First Chain:

This narration has been reported in Musnad Ahmad bin Hanbal with a reliable chain as follows:

"Abdullah narrated to us, my father narrated to us, Ibn Al-Ashja'i narrated to us, my father narrated to us from Sufyan from Salim Abu Al-Nadr from Busr bin Sa'id, he said: Uthman came to the seats and called for ablution water. He rinsed his mouth and nose, then washed his face three times and his hands three times each, then wiped his head and his feet three times each. Then he said: I saw the Messenger of Allah (peace and blessings be upon him) performing ablution like this. O people, is this how it was? They said: Yes, to a group of the companions of the Messenger of Allah (peace and blessings be upon him) who were with him."

Busr bin Sa'id said: Uthman sat at the place of ablution and said: Bring me water so that I may perform ablution. Then he rinsed his mouth and nose, after that he washed his face and hands three times, then he wiped his head and feet three times. After that he said: I saw the Messenger of Allah performing ablution in this manner. O people, was the ablution of the Messenger of Allah like this? They all said: Yes, Uthman said this to those companions of the Messenger of Allah who were present with him at that time.

- Al-Imam Ahmad bin Hanbal, Musnad Ahmad bin Hanbal, Vol. 1, p. 523, Investigation: Shu'aib al-Arna'ut - Adil Murshid, Mu'assasat al-Risalah.

The investigator of this book has said in the margin that the chain of this narration is hasan (good): "Its chain is hasan."

#### Second Chain:

It has been narrated from Humran bin Aban with a reliable chain that Uthman used to wipe his feet and he himself would clearly say that the Messenger of Allah (peace and blessings be upon him) also used to perform ablution in this manner:

"Muhammad bin Bishr narrated to us, he said: Sa'id bin Abi Arubah narrated to us from Qatadah from Muslim bin Yasar from Humran, he said: Uthman called for water and performed ablution, then he laughed. He said: Will you not ask me what made me laugh? They said: O Commander of the Believers, what made you

laugh? He said: I saw the Messenger of Allah (peace and blessings be upon him) performing ablution as I have performed it. He rinsed his mouth and nose, washed his face three times and his hands three times, and wiped his head and the top of his feet."

Uthman said: I saw the Messenger of Allah (peace and blessings be upon him) wiping his head and feet while performing ablution.

- Musannaf Ibn Abi Shaybah, Vol. 1, p. 16

This narration has also been reported in Musnad Ahmad bin Hanbal and Musnad Al-Bazzar:

- Al-Shaybani, Abu Abdullah Ahmad bin Hanbal (died 241 AH), Musnad Ahmad bin Hanbal, Vol. 1, p. 58, Publisher: Mu'assasat Qurtuba - Egypt.
- Al-Bazzar, Abu Bakr Ahmad bin Amr bin Abdul Khaliq (died 292 AH), Al-Bahr Al-Zakhkhar (Musnad Al-Bazzar), Vol. 2, p. 74, Investigation: Dr. Mahfuz Al-Rahman Zain Allah, Publisher: Mu'assasat Ulum Al-Quran, Maktabat Al-Ulum wa Al-Hikam - Beirut, Medina, Edition: First, 1409 AH.

Al-Haythami, a scholar of narrators (rijal) of Ahl al-Sunnah, has said after narrating this narration:

"Al-Bazzar has narrated it and the narrators of its chain are narrators of the Sahih, and it is in the Sahih in brief."

- Majma' al-Zawa'id, Vol. 1, p. 229

Al-Suyuti has said after narrating this narration:

"Ahmad, Al-Bazzar, Abu Nu'aym in Hilyat al-Awliya', and Abu Ya'la have narrated it and declared the narration as sahih (authentic)."

- Al-Suyuti, Jalal al-Din Abu al-Fadl Abd al-Rahman bin Abi Bakr (died 911 AH), Jami' al-Ahadith (Al-Jami' al-Saghir wa Zawa'iduhu wa al-Jami' al-Kabir), Vol. 15, p. 197, according to the CD of Al-Jami' al-Kabir.

Third Chain:

Ibn Khuzaymah has also narrated the narration of Uthman from Shaqiq bin Salamah that he wiped his feet and said that the Messenger of Allah (peace and blessings be upon him) also used to perform ablution in this manner:

"Abu Tahir informed us, Abu Bakr narrated to us, Ya'qub bin Ibrahim al-Dawraqi narrated to us, Khalaf bin al-Walid narrated to us, Isra'il narrated to us from 'Amir bin Shaiq from Shaiq bin Salamah from Uthman bin Affan that he performed ablution. He washed his face three times, inhaled water into his nose three times, rinsed his mouth three times, wiped his head, ears from outside and inside, and his feet three times, and passed his fingers through his beard and toes, and said: This is how I saw the Messenger of Allah (peace and blessings be upon him) performing ablution."

Shaiq bin Salamah has narrated that Uthman bin Affan performed ablution. He rinsed his mouth three times, inhaled water into his nose three times, washed his face with water three times, then wiped his head, both ears from inside and outside, and his feet three times, then said: I saw the Messenger of Allah (peace and blessings be upon him) performing ablution in this manner.

- Ibn Khuzaymah al-Salmi al-Naysaburi, Abu Bakr Muhammad bin Ishaq bin Khuzaymah (died 311 AH), Sahih Ibn Khuzaymah, Vol. 1, p. 78, Investigation: Dr. Muhammad Mustafa al-A'zami, Publisher: Al-Maktab al-Islami - Beirut - 1390 AH - 1970 AD

This narration is authentic in terms of chain and has also been narrated in the book Sahih Ibn Khuzaymah.

- Sahih Ibn Khuzaymah, Vol. 1, p. 3.

Up to here it has been proven from the testimony of some companions that the Messenger of Allah (peace and blessings be upon him) used to wipe his feet while performing ablution. Although there are many narrations about this, I suffice with mentioning only these narrations so that the writing can remain as concise as possible.

Now let me also point out the hadith that Imam Al-Andalusi mentioned at the end of his statement, which I have already included above in my writing.

Ibn Abi Shaybah and Ibn Majah have narrated from Ibn Abbas that he denied washing the feet and said wiping is according to the Quran:

"Ibn 'Ulayyah narrated to us from Rawh bin Al-Qasim from Abdullah bin Muhammad bin 'Aqil from Al-Rubayyi', the daughter of Mu'awwidh bin 'Afra', she said: Ibn Abbas came to me and asked me about this hadith, meaning her hadith in which she mentioned that she saw the Prophet (peace and blessings be

upon him) performing ablution and that he washed his feet. She said: Ibn Abbas said: The people insist on washing, but I do not find in the Book of Allah except wiping."

Mu'awwidh bin 'Afra's daughter Rubayyi' said: Ibn Abbas came to me and asked me about this narration. Rubayyi's intent was the narration that she observed the Messenger of Allah (peace and blessings be upon him) washing his feet in ablution. Rubayyi' said that Ibn Abbas said: People only wash the feet, whereas I have only seen wiping in the Quran.

- Ibn Abi Shaybah al-Kufi, Abu Bakr Abdullah bin Muhammad (died 235 AH), Al-Kitab Al-Musannaf fi al-Ahadith wa al-Athar, Vol. 1, p. 27, Investigation: Kamal Yusuf Al-Hut, Publisher: Maktabat al-Rusdh - Riyadh, Edition: First, 1409 AH.
- Al-Qazwini, Abu Abdullah Muhammad bin Yazid (died 275 AH), Sunan Ibn Majah, Vol. 1, p. 156, Investigation: Muhammad Fuad Abdul Baqi, Publisher: Dar al-Fikr - Beirut.

The chain of this narration is also reliable. Ahmad bin Abu Bakr Kinani wrote after narrating this narration:

"This chain is hasan (good). This narration was narrated by Ibn Abi Shaybah in his Musannaf."

- Al-Kinani, Ahmad bin Abi Bakr bin Isma'il (died 840 AH), Misbah al-Zujajah fi Zawa'id Ibn Majah, Vol. 1, p. 66, Investigation: Muhammad Al-Muntaqa Al-Kishnawi, Publisher: Dar Al-Arabiyya - Beirut, Edition: Second, 1403 AH.

Other narrations have also been reported from Ibn Abbas that he was of the view of wiping in ablution, not washing the feet.

Abd al-Razzaq al-San'ani narrated another narration as follows:

"Abd al-Razzaq, from Ma'mar, from Qatadah, from Jabir bin Zaid or 'Ikrimah, from Ibn Abbas, he said: 'Allah has made obligatory two washings and two wipings. Do you not see that He mentioned tayammum? He made in place of the two washings two wipings, and left the two wipings.'" Ma'mar said: "A man said to Matar al-Warraaq: Who used to say wiping over the feet? He said: Many jurists."

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Jabir or 'Ikrimah narrated from Ibn Abbas that Allah has made obligatory two washings and two wipings in ablution. Have you not seen that Allah mentioned tayammum? This tayammum is made in place of two washings and two wipings, and the two wipings are left out. Ma'mar said: A man said to Matar al-Warraaq: Who holds the view of wiping the feet? He replied: Many jurists hold this view.

- Musannaf Abd al-Razzaq, Vol. 1, p. 19

In another narration, Ibn Abbas said:

Abdur Razzaq from Ibn Jurayj said, "Amr bin Dinar informed me that he heard Ikrimah saying: Ibn Abbas said, 'In wudu (ablution), two parts are to be wiped and two are to be washed.'"

Ikrimah narrated that Ibn Abbas said: "In wudu, two things are wiped and two are washed."

- Musannaf Abdul Razzaq, Vol 1, pg 19)

So let me conclude this writing with the words that it is the religious and Sharia obligation of every Muslim, including Engineer Muhammad Ali Mirza, to eliminate hatred towards the Shias, act upon the teachings of the Quran and the Sunnah of the Prophet ﷺ, and adhere to the true teachings.

wassalam,

Abu Abdullah.



## Chapter 30:

## A Response to Mufti Asif Jalali for His Blasphemy against the Honor of Fatima Zahra (s)

The self-proclaimed mufti and sometimes doctor, Ashraf Jalali (the accursed one) - chairman of Tehreek-e-Labbaik Ya Rasoolullah Aalamgiri and Tehreek-e-Labbaik Islam, who associates himself with the Barelvi sect and is known as a Barelvi scholar. The filthy seed of this accursed lineage, while defending his impure ancestors in one of his speeches, blatantly committed disrespect towards the most noble status of Sayida tun Nisa al-Aalameen, the daughter of the Holy Prophet ﷺ, As-Siddiqah (the truthful), Al-Mubarakah (the blessed), At-Tahirah (the pure), Az-Zakiyyah (the chaste/sinless), Ar-Radhiyah (pleased with Allah's pleasure), Al-Batool (the modest/pure), Az-Zahra (the resplendent), Surah Al-Kauthar, Ayat At-Tatheer, Ayat Al-Mawaddat, Ayat Al-It'am, and the famous hadith of the Prophet ﷺ "Bida'a" and "Lawlaak", by attempting to remove her from the station of infallibility that the Holy Quran and innumerable Sunni narrations affirm.

It was necessary to give such a response to this wretched one, that even the scholars of his own sect would consider him accursed, and the true face of the caliph, in whose defense he committed this vile transgression, would be exposed before the public.

Based on the Hadith Bida'a, in which the Prophet ﷺ called his daughter a part of himself, this transgression of the accursed one falls under the category of disrespect towards the Prophet ﷺ. According to Section 295 of the Constitution of Pakistan, the punishment for disrespecting the Prophet ﷺ is death.

After this detailed preface, I will try to keep the writing as concise yet comprehensive as possible, dividing it into two parts and presenting references from the Quran and Sunni books to respond to his transgression.

The first part will expose the caliph in whose defense this great transgression was committed, and the second part will defend the infallibility of Sayida (peace be upon her) using the books of Ahl al-Sunnat and the Holy Quran.

**Part One: The Crimes of the First Caliph Abu Bakr, the So-Called Siddiq, from the Books of Ahl al-Sunnat!**

I begin this section with Abu Bakr's own statement in which he confessed to attacking the house of Sayida Fatima az-Zahra (peace be upon her). Consider this:

- Ibn Zanjawayh in his book Al-Amwal, Ibn Qutaybah al-Dinawari in his book
- Al-Imamah wa's-Siyasah, Tabari in his History, Ibn Abd Rabbih in his book
- Al-Iqd al-Farid, Mas'udi in his book Muruj adh-Dhahab, Tabarani in his book
- Al-Mu'jam al-Kabir, Muqaddasi in his book Al-Ahadith al-Mukhtarah, Shams ad-Din Dhahabi in his book Tarikh al-Islam

– all these renowned scholars have narrated the tradition of Abu Bakr's confession with minor differences.

I am quoting the original text of this narration from the book Al-Amwal by the 3rd century Sunni scholar Imam Ibn Zanjawayh:

"Humaid narrated to us, Uthman bin Salih narrated to us, Al-Layth bin Sa'd bin Abdur Rahman al-Fahmi narrated to me, Alwan narrated to me from Salih bin Kaysan, from Humaid bin Abdur Rahman bin Awf, that his father Abdur Rahman bin Awf entered upon Abu Bakr as-Siddiq (may Allah have mercy on him) during his final illness...Abu Bakr said: 'Indeed, I do not regret anything from this world except three things I did, and I wish I had not done them, and three things I did not do, and I wish I had done them, and three things I wish I had asked the Messenger of Allah ﷺ about. As for the things I wish I had not done, I wish I had not uncovered (violated) the house of Fatima, even though they had locked the door (against me) for battle..."

References in Ahl al-Sunnat books:

- Al-Kharsani, Abu Ahmad Hamid ibn Makhlad ibn Qutaybah ibn Abdullah, known as Ibn Zanjawayh (d. 251 AH), Al-Amwal, vol. 1, p. 387
- Al-Dinawari, Abu Muhammad Abdullah ibn Muslim ibn Qutaybah (d. 276 AH), Al-Imamah wa's-Siyasah, vol. 1, p. 21
- Al-Tabari, Muhammad bin Jarir (d. 310 AH), Tarikh al-Tabari, vol. 2, p. 353, Published by: Dar al-Kutub al-Ilmiyah - Beirut

- Al-Andalusi, Ahmad bin Muhammad bin Abd Rabbih (d. 328 AH), Al-Iqd al-Farid, vol. 4, p. 254, Published by: Dar Ihya' al-Turath al-Arabi - Beirut/Lebanon, 3rd Edition, 1420 AH - 1999 CE
- Al-Mas'udi, Abu al-Hasan Ali bin al-Husayn bin Ali (d. 346 AH), Muruj adh-Dhahab, vol. 1, p. 290
- At-Tabarani, Sulayman bin Ahmad bin Ayub Abu al-Qasim (d. 360 AH), Al-Mu'jam al-Kabir, vol. 1, p. 62, Edited by: Hamdi bin Abdul Majid al-Salafi, Published by: Maktabah al-Zahara' - Mosul, 2nd Edition, 1404 AH - 1983 CE
- Al-Asimi al-Makki, Abdul Malik bin Husayn bin Abdul Malik al-Shafi'i (d. 1111 AH), Samat an-Nujum al-Awali fi Anba' al-Awail wat-Tawali, vol. 2, p. 465, Edited by: Adil Ahmad Abdul Mawjood - Ali Muhammad Ma'wad, Published by: Dar al-Kutub al-Ilmiyah - Beirut - 1419 AH - 1998 CE

Now I am also providing brief references regarding the narrators of this report, so that the opinion of Sunni scholars on its chain can be seen:

1- Saeed ibn Mansoor was a great 3rd century scholar of the science of Hadith. He narrated this report in his book Sunan and said that this report is Hasan (good).

2- Jalal al-Din al-Suyuti, after narrating this report in his books Jami' al-Ahadith, Musnad Fatima, and Al-Muttaqi al-Hindi in Kanz al-Ummal, said:

"Abu Ubaid narrated it in Kitab al-Amwal, Aqili, Khaithamah bin Sulaiman al-Tarabulsi in Fadha'il al-Sahabah, Tabarani in Al-Mu'jam al-Kabir, Ibn Asakin in Tarikh Madinat Dimashq, and Saeed ibn Mansoor in his Sunan. And Saeed ibn Mansoor said: This Hadith is Hasan (good)."

- Al-Suyuti, Jalal al-Din Abd al-Rahman bin Abi Bakr (d. 911 AH), Jami' al-Ahadith (Al-Jami' al-Saghir wa Zawaa'iduh wa al-Jami' al-Kabir), vol. 13, p. 101 and vol. 17, p. 48.

3- Al-Muqaddasi al-Hanbali, a great 7th century Sunni scholar of Hadith, also said while grading this report as Hasan (good) from Abu Bakr: "I say this Hadith is Hasan (good) from Abu Bakr."

- Al-Muqaddasi al-Hanbali, Abu Abdullah Muhammad bin Abdul Wahid bin Ahmad (d. 643 AH), Al-Ahadith al-Mukhtarah, vol. 1, p. 90, edited by

Abdul Malik bin Abdullah bin Duhaish, published by Maktabah al-Nahdah al-Hadithah - Makkah, 1st Edition, 1410 AH.

Note: To keep the writing concise, I am avoiding providing more references regarding the narrators. If anyone needs further information, they can contact me via message.

So you have seen that the one whom Ashraf Jalali is trying to prove as Siddiq (truthful) against Sayida Fatima az-Zahra (peace be upon her) in the matter of Fadak, Abu Bakr himself confessed to attacking that pure house, the house before which the Prophet ﷺ would stand and greet with "As-Salamu Alaikum Ya Ahla Bait An-Nubuwwah" and then recite the Ayat At-Tatheer.

From Anas bin Malik, may Allah be pleased with him: The Messenger of Allah ﷺ used to pass by the door of Fatima for six months whenever he went out for the Fajr prayer, and he would say: "Perform the prayer, O Ahl al-Bayt (Verily, Allah intends only to remove from you the impurity, O Ahl al-Bayt, and purify you with a thorough purification)." Reported by Tirmidhi and Ahmad.

The second crime of the Caliph, in whose defense this accursed one (Ashraf Jalali) said that Fatima az-Zahra (peace be upon her) went to claim her inheritance, whereas Fadak was not an inheritance but rather the Prophet ﷺ had gifted it to Lady Fatima (peace be upon her) as soon as the verse of Dhawi al-Qurba was revealed, and it was already the property of Janab az-Zahra (peace be upon her), which Abu Bakr usurped.

An entire article can be written on this, but by taking the support of one hadith, I will bury this false story of inheritance.

Imam Suyuti writes in his Tafsir that Bazzar, Abu Ya'la, Ibn Abi Hatim, and Ibn Mardawayh narrated from Abu Sa'eed al-Khudri that:

He said, when this verse {"And give the relative his due" Surah Al-Isra, Verse 26} was revealed, the Prophet ﷺ called Sayida Fatima (peace be upon her) and gifted her Fadak.

This narration has also been reported from Ibn Abbas:

Ibn Mardawayh narrated from Ibn Abbas, may Allah be pleased with them both, that he said: When the verse {"And give the relative his due"} was revealed, the Messenger of Allah ﷺ gifted Fatima with Fadak.

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- Al-Durr Al-Manthur, Volume 6, Page 262, Author: Abdur Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (died 911 AH)

Now another point - if this was a matter of inheritance, then why did Imam Ali (peace be upon him) consider Umar and Abu Bakr as liars and traitors? I will present an authentic narration from Sahih Muslim on this:

Umar bin Khattab himself confessed, saying:

"Fara'aytumahu Kaaziban Aathiman Ghadiran Khaa'inan"

Translation: "Why do you (Ali) consider us (me and Abu Bakr) as liars, sinful, treacherous and traitors?"

- Observe in Sahih Muslim, Book of Jihad and Siyar, Chapter Al-Fi, Hadith No. 3302

So it is proven here that not only did Abu Bakr usurp Fadak, but he also confessed to attacking the house of Janab az-Zahra (peace be upon her), angering Fatima (peace be upon her). And there is an authentic hadith present among the Ahl al-Sunnat that whoever angers Fatima has angered the Prophet ﷺ.

From Miswar bin Makhramah: The Messenger of Allah ﷺ said, "Fatima is a part of me, so whoever angers her, angers me." Reported by Bukhari.

- Hadith No. 7: Narrated by Bukhari in Sahih, Book of Virtues, Chapter on the Virtues of the Relatives of the Messenger of Allah ﷺ, 3/1361, No. 3510
- Book of Virtues, Chapter on the Virtues of Fatima, 3/1374, No. 3556
- Ibn Abi Shaybah, Al-Musannaf, 6/388, No. 32269
- Abu Awanah in Al-Musnad, 3/70, No. 4233
- Al-Shaibani in Al-Ahad wal Mathani, 5/361, No. 2954
- At-Tabarani in Al-Mu'jam Al-Kabir, 202/404, No. 1012

Now, let no one claim that Lady Fatima (peace be upon her) had forgiven Abu Bakr.

So I will narrate a few reports together:

Bukhari wrote in the chapters of Khums (one-fifth):

"فَعَصَبَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَجَرَتْ أَبَا بَكْرٍ فَلَمْ تَزَلْ مُهَاجِرَتَهُ حَتَّى تُؤَفِّيَتْ"

Translation: "Fatima, the daughter of the Messenger of Allah ﷺ, became angry and forsook Abu Bakr, and continued to forsake him until she died."

- Al-Bukhari al-Ju'fi, Muhammad bin Ismail Abu Abdullah (d.256 AH), Sahih Al-Bukhari, Vol 3, pg 1126, Hadith 2926, Chapter Fardh Al-Khums, edited by Dr. Mustafa Dib Al-Bagha, published by Dar Ibn Kathir, Al-Yamamah - Beirut, 3rd Edition.

In the Book of Battles (Maghazi), Chapter on the Battle of Khaybar, Hadith No. 3998, Bukhari said:

"فَوَجَدَتْ فَاطِمَةُ عَلِيَّ أَبِي بَكْرٍ فِي ذَلِكَ فَهَجَرَتْهُ فَلَمْ تُكَلِّمْهُ حَتَّى تُؤَفِّيَتْ"

"Fatima became displeased with Abu Bakr regarding that (matter), so she forsook him and did not speak to him until she died."

- Al-Bukhari al-Ju'fi, Muhammad bin Ismail Abu Abdullah (d.256 AH), Sahih Al-Bukhari, Vol 4, pg 1549, Hadith 3998, Book of Battles, Chapter on the Battle of Khaybar, edited by Dr. Mustafa Dib Al-Bagha, published by Dar Ibn Kathir, Al-Yamamah - Beirut, 3rd Edition.

In the Book of Inheritance (Al-Faraid), Chapter on the Saying of the Prophet ﷺ "We do not inherit, what we leave behind is charity", Hadith No. 6346, Bukhari wrote:

"فَهَجَرَتْهُ فَاطِمَةُ فَلَمْ تُكَلِّمْهُ حَتَّى مَاتَتْ"

"So Fatima forsook him (Abu Bakr) and did not speak to him until she died."

- Al-Bukhari al-Ju'fi, Muhammad bin Ismail Abu Abdullah (d.256 AH), Sahih Al-Bukhari, Vol 6, pg 2474, Hadith 6346, Book of Inheritance, Chapter on the Saying of the Prophet ﷺ "We do not inherit, what we leave behind is charity", edited by Dr. Mustafa Dib Al-Bagha, published by Dar Ibn Kathir, Al-Yamamah - Beirut, 3rd Edition.

Now I will present another hadith so that it becomes clear that not only did the daughter of the Prophet ﷺ leave this world displeased with them, but she also cursed them during her lifetime.

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It is narrated by Ibn Qutaybah that when Abu Bakr and Umar came to visit her, Hazrat Zahra (peace be upon her) did not allow them to enter the house. So they had to speak to Ali (peace be upon him). When permission was granted, she said:

"نشدتكما الله ألم تسمعا رسول الله يقول: رضا فاطمة من رضي و سخط فاطمة من سخطي فمن أحب فاطمة ابنتي فقد أحبني و من أ رضي فاطمة فقد أ رضياني و من أسخط فاطمة فقد أسخطني"

"I make you both swear by Allah, did you not hear the Messenger of Allah ﷺ saying: 'Fatima's pleasure is my pleasure, and Fatima's displeasure is my displeasure. Whoever loves my daughter Fatima has loved me, and whoever pleases Fatima has pleased me, and whoever angers Fatima has angered me?'"

Abu Bakr and Umar both admitted: "نعم سمعناه من رسول الله صلى الله عليه وسلم"

"Yes, we heard this from the Messenger of Allah ﷺ."

After taking this admission, As-Siddiqah At-Tahirah (peace be upon her) said:

"فإني أشهد الله و ملائكته أنكما أسخطتماني و ما أ رضيتماني و لئن لقيت النبي لأشكونكما إليه"

"Then I make Allah and His angels witnesses that you two have angered me and not pleased me, and if I meet the Prophet, I will complain about you both to him."

And she further said:

"و الله لأدعون الله عليك في كل صلاة أصليها"

"By Allah, I will curse you both after every prayer I perform."

- Al-Dinawari, Abu Muhammad Abdullah bin Muslim Ibn Qutaybah (d. 276 AH), Al-Imamah wa's-Siyasah, vol. 1, p. 17, Chapter: How was the allegiance of Ali (may Allah be pleased with him), edited by Khalil Al-Mansour, Published by: Dar Al-Kutub Al-Ilmiyah - Beirut - 1418 AH - 1997 CE.

At this point, I will stop regarding the crimes of Abu Bakr so that I can now establish the infallibility of Fatima az-Zahra (peace be upon her) from the books of Ahl al-Sunnat.

So, regarding the infallibility of Fatima az-Zahra (peace be upon her), I will first quote the statement of your mom Aisha, who was not only the daughter of the

first caliph Abu Bakr but also the wife of the Prophet ﷺ. And the Ahl al-Sunnat consider this as one of her great virtues.

There are numerous narrations quoted from Aisha in the books of Sunnah and Sahih collections. Bukhari alone has narrated more than nine hundred (900) narrations from her in his Sahih. No other female Companion or wife of the Prophet ﷺ has been quoted this extensively.

The Ahl al-Sunnah also consider Aisha as a great scholar of Islamic jurisprudence (faqihah), and her every narration is highly regarded and used as evidence.

So see what Umm Aisha is saying:

From Amr bin Dinar, he said: Aisha (may Allah be pleased with her) said, "I have not seen anyone more truthful than Fatima, except her father." Reported by Abu Nu'aym.

- Hadith No. 60: Narrated by Abu Nu'aym in Hilyat al-Awliya, 2/41, 42.

So you see, O accursed Ashraf Jalali, the one whose infallibility you are raising a finger against, your own mother Aisha is declaring her to be the most truthful after the Messenger of Allah ﷺ.

At another place, Aisha said:

From Aisha (may Allah be pleased with her), she said, "I have not seen anyone more virtuous than Fatima, except her father." Reported by At-Tabarani.

- Hadith No. 58: Narrated by At-Tabarani in Al-Mu'jam Al-Awsat, 3/137, No. 2721
- Al-Haythami in Majma' Az-Zawaid, 9/201
- Ash-Shawkani in Dar As-Sahabah, 1/277, No. 24

So what will you say now, O accursed one? That Aisha is also admitting here that after the Prophet ﷺ, Janab Az-Zahra (peace be upon her) is the most virtuous?

Now moving forward... Ibn Mas'ood narrates:

From Abdullah bin Mas'ood (may Allah be pleased with him), he said: The Messenger of Allah ﷺ said, "Indeed, Fatima protected her chastity, so Allah made her and her progeny forbidden upon the Fire."



Reported by At-Tabarani, Al-Bazzar, and Al-Hakim.

- Hadith No. 56: Narrated by At-Tabarani in Al-Mu'jam Al-Kabir, 22/407, No. 1018
- Al-Bazzar in Al-Musnad, 5/223, No. 1829
- Al-Hakim in Al-Mustadrak, 3/165, No. 4726
- Abu Nu'aym in Hilyat al-Awliya, 4/188
- As-Sakhawi in Istijlab Irtiqaa' Al-Ghuraf, 1/115, 116

These were the references from Ahl al-Sunnat regarding the infallibility of Zahra (peace be upon her). Now I take support from the Quran.

Allah, the Lord of Honor, says in Surah Al-Ma'idah, Verse 75:

"The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth."

So look, O enemy of Zahra (peace be upon her), Allah is calling the mother of Jesus, Mary, as "Siddiqah" (a supporter of truth) in the Quran.

Now I will prove to you from your own books that Fatima az-Zahra (peace be upon her) is superior even to Mary (peace be upon her).

Aisha narrated that the Prophet ﷺ said during his final illness in which he passed away: "O Fatima, are you not pleased to be the leader of the women of the worlds, the leader of the women of this Ummah, and the leader of the believing women?" Reported by An-Nasa'i and Al-Hakim.

- Hadith No. 27: Narrated by An-Nasa'i in As-Sunan Al-Kubra, 4/251, No. 7078, 5/146, No. 8517
- Al-Hakim in Al-Mustadrak, 3/170, No. 4740
- Ibn Sa'd in At-Tabaqat Al-Kubra, 2/247, 248, 8/26, 27
- Ibn Al-Athir in Usd Al-Ghabah, 7/218

Another narration:

From Hudhayfah (may Allah be pleased with him), he said: The Messenger of Allah ﷺ said: "An angel who had never descended to earth before this night sought permission from his Lord to greet me and give me the good news that

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Fatima is the leader of the women of Paradise, and that Al-Hasan and Al-Husayn are the leaders of the youth of Paradise."

Reported by At-Tirmidhi, An-Nasa'i, and Ahmad.

- Hadith No. 25: Narrated by At-Tirmidhi in As-Sunan, 5/660, No. 3871
- An-Nasa'i in As-Sunan Al-Kubra, 5/80, 95, No. 8298, 8365
- An-Nasa'i in Fadha'il As-Sahabah: 58, 76, No. 193, 260
- Ahmad bin Hanbal in Al-Musnad, 5/391
- Fadha'il As-Sahabah, 2/788, No. 1406
- Ibn Abi Shaybah in Al-Musannaf, 6/388, No. 32271
- Al-Hakim in Al-Mustadrak, 3/164, No. 4721, 4722

Ibn Abbas narrates from the Prophet of Allah ﷺ:

"اربع نسوة سيدات عالمهن - مريم بنت عمران، و آسية بنت مزاحم، و خديجة بنت خويلد، و فاطمة بنت محمد و افضلهن علما فاطمة"

"There are four women who are the leaders of their worlds: Mary the daughter of Imran, Asiya the daughter of Muzahim (wife of Pharaoh), Khadijah the daughter of Khuwaylid, and Fatima the daughter of Muhammad ﷺ. And the most knowledgeable among them is Fatima."

- Al-Durr Al-Manthur, Volume 2, Page 194

Imam Shawkani writes:

The Messenger of Allah ﷺ addressed Sayida (peace be upon her) saying:

"لا ترضين نكوني سيد نساء العالمين"

"Are you not pleased to be the leader of the women of the worlds?"

She said: "What about Mary?"

He said: "تلك سيدة نساء عالمها"

"She was the leader of the women of her time."

- Muhammad Shawkani, Fath Al-Qadir, Beirut: Dar Al-Ma'rifah, 1996, Vol 1, p. 439

Sulayman Qunduzi narrates a long hadith from the Prophet of Allah ﷺ:

"The fourth time, Allah cast His gaze and chose Fatima (peace be upon her) as the most preferred and superior among all the women of the world."

- Sulayman Qunduzi, Yanabi' Al-Mawaddah, p. 247, Chapter 56

So it is proven... Allah has called Mary "Siddiqah" (truthful), and authentic narrations prove that Fatima az-Zahra (peace be upon her) is superior and more virtuous than Mary (peace be upon her). Thus, Janab Fatima (peace be upon her) attains the status of Siddiqah Al-Kubra (The Greatest Truthful One).

Now coming to the Verse of Purification (Ayat At-Tatheer)

Hadith 1:

From Abu Sa'eed Al-Khudri (may Allah be pleased with him) regarding the statement of Allah the Exalted: "Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification." He said: "It was revealed regarding five individuals: The Messenger of Allah ﷺ, Ali, Fatima, Al-Hasan, and Al-Husayn (may Allah be pleased with them)." Reported by At-Tabarani.

- Hadith No. 4: Narrated by At-Tabarani in Al-Mu'jam Al-Awsat, 3/380, No. 3456
- Al-Mu'jam As-Saghir, 1/231, No. 375
- Ibn Hibban in Tabaqat Al-Muhadditheen bi Isfahaan, 3/384
- Al-Khatib in Tarikh Baghdad, 10/278
- At-Tabari in Jami' Al-Bayan, 22/6

Hadith No. 2:

From Abu Sa'eed Al-Khudri (may Allah be pleased with him) regarding the statement of Allah the Exalted: "Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification." He said: "It was revealed regarding five individuals: The Messenger of Allah ﷺ, Ali, Fatima, Al-Hasan, and Al-Husayn (may Allah be pleased with them)." Reported by At-Tabarani.

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- Hadith No. 4: Narrated by At-Tabarani in Al-Mu'jam Al-Awsat, 3/380, No. 3456
- Al-Mu'jam As-Saghir, 1/231, No. 375
- Ibn Hibban in Tabaqat Al-Muhadditheen bi Isfahaan, 3/384
- Al-Khatib in Tarikh Baghdad, 10/278
- At-Tabari in Jami' Al-Bayan, 22/6

Finally, I will quote the admission of Ibn Abi Al-Hadid, which attests to the infallibility of Fatima az-Zahra (peace be upon her), and drive the final nail into the coffin of Ashraf Jalali's impurity:

He writes:

"قوله عليه السلام: فاطمة بضعة مني، من آذاها فقد آذاني، و من آذاني فقد آذى الله عز و جل يدل على عصمتها، لأنها، لو كانت ممن تقارف الذنوب لم يكن من يؤذيها موزيا له على كل حال..."

"The statement of the Prophet ﷺ: 'Fatima is a part of me, whoever hurts her has hurt me, and whoever hurts me has hurt Allah the Almighty and Majestic' indicates her infallibility, because if Fatima (peace be upon her) was not infallible, then hurting her would not necessarily hurt the Prophet ﷺ in every case..."

- Sharh Nahj Al-Balaghah, Vol. 16, p. 273

Servant of the Lady Fatima (s),

Abu Abdullah

## Chapter 31:

**What were Imam Ali's views on the caliphs? Answer in the words of Umar ibn Khattab.**

"He", meaning one of "their" scholars, started saying that you Shias have unnecessarily opened a front against the Caliphs of Islam for 1400 years regarding the issue of Fadak. Whereas the fourth Caliph, Hazrat Ali himself was pleased with the truthful one (Siddiq Akbar) and the great distinguisher (Farooq Aazam), and never said anything wrong about them, unlike how you people express disgust towards the Caliphs.

When he was done defending his impure ancestors, I said:

The problem with incomplete people like you is that blind faith has not only blinded and deafened you, but has also kept you equally distant from intellect, understanding, and knowledge, just as Allah has kept impurity away from the Ahl al-Bayt (peace be upon them).

This statement of mine struck him like a thunderbolt... His face started changing color... For a moment, I closed my eyes and called out to Yazhra (Fatima) from my heart, and launched a full-fledged attack...

First of all, remember that those whom you call Siddiq, and that too Akbar (the greatest truthful one), and Farooq, and that too Aazam (the great distinguisher)... Well, they were neither truthful nor distinguishers. Rather, in your own books, these titles have come for Imam Ali (peace be upon him), which you have disgustingly conspired to include in the inheritance of your ancestors, just like Fadak.

As for your claim that Imam Ali (peace be upon him) was pleased with your Caliphs and never spoke against them, your claim goes against your own most authentic book, Sahih Muslim.

His eyes widened, his color changed again... He said, "O Abu Abdullah, fear Allah, do not make such a grave accusation against our books without being able to prove it... Because there is nothing like that in Sahih Muslim..."

I do not know why, but at that moment, I felt the same joy as when an arrow leaves the bow and hits the very center of the target.

Anyway... I gave a slight smile and said...

"We Shias have been teaching you from your own books, because we have the cure for your blindness..."

"So go and observe Hadith No. 3302 in the Book of Jihad and Siyar, Chapter Al-Fi, in your Sahih Muslim, where Umar bin Khattab himself, not once but repeatedly, has admitted the following statements about Imam Ali (peace be upon him) in the text of the hadith:

'فَرَأَيْتُمَاهُ كَاذِبًا آثِمًا غَادِرًا خَائِنًا'

Translation: 'Why do you (Ali) consider us (me and Abu Bakr) as liars, sinful, treacherous, and traitors?'

- Sahih Muslim, Book of Jihad and Siyar, Chapter Al-Fi, Hadith No. 3302

So, your claim that Imam Ali (peace be upon him) was pleased with both the Caliphs and considered them to be on the truth, I have shown you from your own most authentic book, in the words of your own most authentic leader, Umar bin Khattab, what Imam Ali (peace be upon him) considered them to be."

Now it was time for me to laugh, because the enemy of Zahra's face had turned into the chewed mouth of the accursed Hinda, the daughter of Abu Sufyan.

He said, "If it is really written as you have stated, and with those exact words, then you have silenced me. But if not, may Allah disgrace you for this accusation."

I laughed loudly and said, "I am a follower of Ali, neither a liar like your followers, nor a traitor... So go and see for yourself, and try to reform yourselves..."

"Khuda Hafiz, Jaanay ya Ali..."

Debate by Abu Abdullah

## Chapter 32:

## The martyrdom by poison of the Messenger of Allah ﷺ and the perpetrators of the murder of the Prophet ﷺ unveiled.

Those who celebrate the birth of the Prophet ﷺ with great fervor and festivities are certainly praiseworthy. However, this is not complete love for the Prophet ﷺ - to only rejoice in the happiness of the Beloved but not grieve in his grief, and not express open disassociation from those individuals who caused distress to the Beloved and martyred him by poisoning.

Rather, such an incomplete act is considered an outright insult to the path of love between the lover and the Beloved.

If I were to write about the philosophy of love between the lover and the Beloved, be assured that this writing would take the form of an entire book, because I too am a follower of this path and have acquired this passion of love from the Household of Infallibility and Purity in a very precise manner.

Briefly, I will only unveil these historical facts here, calling upon all those who chant the slogan of being lovers of the Prophet ﷺ to elevate their love to the level of completion. Along with celebrating the great act of worship of the Prophet's birth, they should also commemorate the martyrdom of their Prophet ﷺ and curse those who martyred him.

Now I will directly present references regarding the poisoning and martyrdom of the Prophet of Allah ﷺ and those who committed this most heinous crime in the universe. Labbayk ya Rasoolallah ﷺ.

Many great scholars of Ahl al-Sunnat have narrated the poisoning and martyrdom of the Prophet of Allah ﷺ from Abdullah bin Mas'ood as follows:

"حدثنا عبد الله بن مسعود عن أبي عبد الرزاق ثنا سفيان عن الأعمش عن عبد الله بن مرة عن أبي الأحوص عن عبد الله قال لأن أخلفت تسعاً أن رسول الله صلى الله عليه وسلم قُتِلَ قَتْلًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَخْلِفْتَ وَاحِدَةً أَنَّهُ لَمْ يُقْتَلْ وَذَلِكَ بِأَنَّ اللَّهَ جَعَلَهُ نَبِيًّا وَاتَّخَذَهُ شَهِيدًا."

Abdullah bin Mas'ood is narrated to have said:

"If I swear nine times that the Messenger of Allah ﷺ was killed, it is more beloved to me than swearing once that he was not killed, because Allah has declared him a Prophet and has taken him as a martyr."

After narrating this report, Imam Al-Haythami commented on the authenticity of this hadith:

"رواه أحمد و رجاله رجال الصحيح"

"Ahmad narrated it, and its narrators are the narrators of Sahih (Bukhari)."

- Al-Haythami, Abu al-Hasan Ali bin Abi Bakr (d. 807 AH), Majma' az-Zawaid wa Manba' al-Fawaid, Vol. 9, p. 34, Published by: Dar ar-Riyan lit-Turath/Dar al-Kitab al-Arabi - Cairo, Beirut.

Imam Hakim Nayshaburi said after narrating this report:

"هذا حديث صحيح علي شرط الشيخين و لم يخرجاه"

"This hadith is authentic according to the conditions of (Bukhari and Muslim), but they did not narrate it."

Reference:

- Al-Hakim An-Nayshaburi, Abu Abdullah Muhammad bin Abdullah (d. 405 AH), Al-Mustadrak 'ala as-Sahihain, Vol. 3, p. 60, Hadith no. 4394, edited by Mustafa Abdul Qadir Ata, published by Dar Al-Kutub Al-Ilmiyah - Beirut.

The well-known Sunni scholar, Imam Hakim Nayshaburi, writes in another place in his authentic book Al-Mustadrak 'ala as-Sahihain with a sound chain:

"ثنا داود بن يزيد الأودي قال سمعت الشعبي يقول و الله لقد سم رسول الله صلى الله عليه و سلم و سم أبو بكر الصديق و قتل عمر بن الخطاب صبيرا و قتل عثمان بن عفان صبيرا و قتل علي بن أبي طالب صبيرا و سم الحسن بن علي و قتل الحسين بن علي صبيرا رضي الله عنهم فما نرجو بعدهم."

Dawud bin Yazid said: I heard Ash-Sha'bi saying: By Allah, the Messenger of Allah ﷺ and Abu Bakr were martyred by poisoning, and Umar, Uthman, and Ali bin Abi Talib were killed patiently, while Al-Hasan bin Ali was poisoned, and Al-Husayn bin Ali was killed patiently, may Allah be pleased with them all. So what can we hope for after them?

Reference:

- Al-Mustadrak 'ala as-Sahihain, Vol. 3, p. 61, Hadith no. 4395, edited by Mustafa Abdul Qadir Ata, published by Dar Al-Kutub Al-Ilmiyah - Beirut.



In a third narration, Imam Hakim reports:

"ثنا السري بن إسماعيل عن الشعبي أنه قال ماذا يتوقع من هذه الدنيا الدنية وقد سم رسول الله صلى الله عليه وسلم وسم أبو بكر الصديق وقتل عمر بن الخطاب حُتِفَ أنفه وكذلك قتل عثمان وعلي وسم الحسن وقتل الحسين حُتِفَ أنفه."

As-Sariyyu bin Isma'il narrated from Ash-Sha'bi that he said: What can be expected from this lowly world, when the Messenger of Allah ﷺ and Abu Bakr were martyred by poisoning, and Umar, Uthman, and Ali bin Abi Talib were killed, while Al-Hasan bin Ali was poisoned, and Al-Husayn bin Ali was killed suddenly?

Reference:

- Al-Mustadrak 'ala as-Sahihain, Vol. 3, p. 67, Hadith no. 4412, edited by Mustafa Abdul Qadir Ata, published by Dar Al-Kutub Al-Ilmiyah - Beirut.

As for who poisoned the Prophet of Allah ﷺ and when, this is something that treacherous hands and impure pens have tried to distort, like many other historical facts. But the more truth is concealed, the more evident it becomes. Now I am presenting references from the book considered most authentic by Muslims after the Quran - Sahih Bukhari. I leave the judgment to those very Muslims who call this book Sahih Bukhari, after the Book of Allah.

Imam Bukhari, Imam Muslim, and many other great scholars of Ahl al-Sunnat have written:

"قالت عائشة لَدَدْنَاهُ فِي مَرَضِهِ فَجَعَلَ يُشِيرُ إِلَيْنَا أَنْ لَا تَلْدُونِي فَقُلْنَا كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ فَلَمَّا أَفَاقَ قَالَ أَلَمْ أَنْهَكُمُ أَنْ تَلْدُونِي قُلْنَا كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ فَقَالَ لَا يَبْقَى أَحَدٌ فِي الْبَيْتِ إِلَّا لَدَّ وَأَنَا أَنْظَرُ إِلَّا الْعَبَّاسَ فَإِنَّهُ لَمْ يَشْهَدْكُمْ."

Aisha said: During his illness, we tried to force-feed the Prophet ﷺ, but he gestured to us not to force-feed him. We said (to ourselves), "It is the dislike of a patient for medicine." But when he regained consciousness, he said, "Didn't I forbid you to force-feed me?" We said, "It is the dislike of a patient for medicine." He then said, "Let everyone in the house be force-fed except Al-Abbas, for he did not witness what you did."

References:

- Sahih Bukhari, Vol. 4, p. 1618, Hadith 4189, Book of Battles, Chapter on the Illness and Death of the Prophet ﷺ

- Sahih Bukhari, Vol. 5, p. 2159, Hadith 5382, Book of Medicine, Chapter on Force-Feeding
- Sahih Bukhari, Vol. 6, p. 2524, Hadith 6492, Book of Penalties, Chapter on Retaliation between Men and Women in Injuries
- Sahih Bukhari, Vol. 6, p. 2527, Hadith 6501, Chapter: If a Group Inflicts Harm on a Person, Should They All Be Punished? Edited by Dr. Mustafa Dib Al-Bagha, published by Dar Ibn Kathir, Al-Yamamah - Beirut
- Sahih Muslim, Vol. 4, p. 1733, Hadith 2213, Book of Salutations, Chapter on Disliking Treatment with Force-Feeding, edited by Muhammad Fuad Abdul Baqi, published by Dar Ihya' At-Turath Al-Arabi - Beirut.

By astute observation, Bukhari has mentioned this hadith in the Book of Penalties, Chapter on Retaliation, which implies that whoever intentionally poisoned the Prophet of Allah ﷺ for the sake of khilafat (caliphate), the penalty of retaliation (qisas) for murder still remains to be taken, even after 1400 years!

That penalty and retaliation, by the grace of Allah, will be exacted by none other than the son and successor of the Prophet ﷺ himself - Hazrat Mahdi, the Imam of the Time (may Allah hasten his reappearance).

Ibn Hajar Al-Asqalani explained this narration, writing:

"(قوله لددناه) أي جعلنا في جانب فمه دواه بغير اختياره وهذا هو اللدود."

"The statement 'ladduddnaahu' means that we forced the medicine into the mouth of the Prophet ﷺ against his will, and this is called 'ladood' (force-feeding)."

Let me also address another narration fabricated to conceal the martyrdom of the Prophet ﷺ and hide those who poisoned him. After that, I will pose some questions and conclude the writing. Let this fabricated narration undergo a post-mortem examination.

Imam Bukhari wrote in his Sahih Al-Bukhari:

"قالت عائشة رضي الله عنها كان النبي صلي الله عليه وسلم يقول في مَرَضِهِ الذي مَاتَ فِيهِ يَا عَائِشَةُ مَا أَزَالُ أَجِدُ أَلَمَ الطَّعَامِ الذي أَكَلْتُ بِخَيْرٍ فَهَذَا أَوَانُ وَجَدْتُ انْقِطَاعَ أَبْهَرِي من ذلك السُّمِّ."

### I Have a Call to Proclaim Truth

Aisha said: During his illness which led to his death, the Prophet ﷺ used to say, "O Aisha, I still feel the pain from the food I ate at Khaybar, and now I find my aorta being cut from that poison."

Reference:

- Al-Bukhari Al-Ju'fi, Abu Abdullah Muhammad bin Ismail (d. 256 AH), Sahih Al-Bukhari, Vol. 4, p. 1611, Hadith 4165, Book of Battles, Chapter on the Illness and Death of the Prophet ﷺ, edited by Dr. Mustafa Dib Al-Bagha, published by Dar Ibn Kathir, Al-Yamamah - Beirut.

Perhaps some might say it is far-fetched for a poison to take effect after 4 years. Moreover, the Prophet ﷺ had already been made aware of the poisoned mutton before eating it during the Battle of Khaybar, which is why he had refused to eat it.

For this reason, expert scholars have stated that this narration in Sahih Bukhari is fabricated and false. Additionally, the story of the Prophet ﷺ being poisoned at Khaybar was concocted so that people would not focus on the real culprit who poisoned him. Otherwise, the same Sahih Bukhari contains other narrations on this subject, which I have mentioned earlier, from which an intelligent Muslim with true love for Islam and the Prophet ﷺ can discern which of his wives intentionally poisoned him!

Just as Ibn Kathir al-Dimashqi wrote:

"And in Sahih Bukhari, from Ibn Mas'ood it is narrated that he said: 'We used to hear the food praising Allah while it was being eaten' - meaning in front of the Prophet ﷺ. And the poisoned lamb's shoulder spoke to him and informed him about the poison it contained. Sahih (authentic)."

- Ibn Kathir al-Dimashqi, Abu al-Fida Ismail bin Umar al-Qurashi (died 774 AH), Al-Bidayah wa'l-Nihayah, Vol. 6, p. 286, Published by: Maktabat al-Ma'arif - Beirut.

So how is it possible for the infallible Prophet ﷺ, who had knowledge of the unseen, to intentionally consume poison?

**Now, some very straightforward questions for Muslims:**

Why did Aisha and those present there not obey the Prophet's ﷺ command, and forcibly make him take the medicine despite his prohibition?

### I Have a Call to Proclaim Truth

Has Allah not said in the Quran: "And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain from it." (59:7)

Why did Aisha consider the Prophet ﷺ like an ordinary patient? Has Allah Himself not said: "Nor does he speak from his own desire. It is but a revelation revealed." (53:3-4)

Why did Aisha think that every patient, even the Prophet ﷺ, dislikes taking medicine?

Was the intellect of the Prophet ﷺ less than those servants present in his room, that he did not even know what was beneficial and what was harmful for him?

Was their intention the same as those who accused the Prophet ﷺ of being delirious when he asked for a pen and ink? Though they did not verbally accuse him of delirium, they did forcibly make him take the medicine against his will.

Whether it was medicine or something else, only Allah knows!!!

And most strangely, it is narrated that when the Prophet ﷺ regained consciousness, he commanded that those who force-fed him should also be force-fed the same in his presence, except for his uncle Al-Abbas who was not present there!!! Why would the Prophet ﷺ want to do the same to them???

For such treacherous and hypocritical Muslims, Allah has said in the Quran:

"Indeed, those who abuse Allah and His Messenger, Allah has cursed them in this world and the Hereafter, and prepared for them a humiliating punishment." (33:57)

Ah, O wronged Messenger of Allah ﷺ, may Allah's curse be upon those who martyred you.

Your partner in grief,

Abu Abdullah

## Chapter 33:

## Scientific Response to Jawad Naqvi on Ismat-e-Anbiya (Infallibility)

Bismillah-ir-Rahman-ir-Rahim

In a video, Allama Jawad Naqvi Sahib, while defending a statement made by Imran Khan about the Battle of Uhud, said that Sunni scholars have made an incorrect ijtiḥad (interpretation) that the companions did not disobey the command of the Prophet ﷺ, whereas Allah is stating that they did disobey.

Qibla (Allama Naqvi) is absolutely correct up to this point. However, I am unsure why he brought Shia scholars into the middle of this discourse and attempted to prove, based on the fundamental belief of the Ahl al-Bayt school of thought regarding the infallibility of the noble prophets, that all Imami scholars have also made an ijtiḥad contrary to the Quran regarding the account of Prophet Adam (peace be upon him).

Here, I consider it necessary to quote the exact words of Qibla Jawad Naqvi so that it becomes easier to convey the truth to the general public. In his video, Jawad Naqvi Sahib states:

*"It is a strange thing, they stand in opposition to Allah. It is mentioned in the Holy Quran, 'عَصَىٰ آدَمُ رَبَّهُ' (Adam disobeyed his Lord). All scholars, especially Imami scholars, focus more on this issue. For Sunni scholars, it is not as important, but Imami scholars, all scholars have unanimously said regarding this issue that he (Adam) did not disobey, whereas the Quran is saying that he did. 'Asaa Adamu Rabbahu' - Adam disobeyed his Lord by eating from that tree. They say he did not disobey. Here, one should think about who we are standing against. That prophet also belonged to Allah, that creation is also Allah's, he is also Allah's deputy and vicegerent. You did not create Adam that he has become more dear to you than Allah. Allah created Adam, Allah made him a vicegerent, Allah made (the angels) prostrate to him, Allah bestowed all of this upon Adam, and that same Allah is saying that he disobeyed Him as well. In that garden, in Paradise, he disobeyed as well. Well... They say he did not disobey, trying to interpret 'Asaa' (disobeyed) in some way or another... This should not be ijtiḥad, one should submit in the face of the Quran. The Quran is stating it, it is correct and acceptable to us. I do not understand, now the scholars have raised the issue that on one hand, we say Adam (peace be upon him) is a prophet, and a prophet is infallible, while on the other hand, the Quran is saying that he disobeyed. So how can we reconcile infallibility with these two, how can we bring them together? Well, if you do not*

*understand, then it is Allah's command that when you do not comprehend such matters, refer them back to Allah and His Messenger ﷺ. Do not make ijtiḥad in it yourself, stop. There are many things that humans do not understand. One says, I do not understand..."*

So my respected believing brothers and sisters, these were the exact sentences from Agha Jawad Naqvi's speech that you just observed.

My writing will certainly be a bit lengthy today because I intend to provide a thorough response. I would like to mention one more thing to the readers: it is extremely difficult to write about beliefs in simple words because many terms have to be written exactly as they are stated. However, I will still try my best to present the answer in simple terms.

To begin with, I leave it up to you to answer one question:

What was the reason that Agha Jawad Naqvi drew a comparison between the scholars of the Ahl al-Sunnah and the rightful scholars of the Shia school of thought?

Seek the answer to this through your own insight.

As for the issue of Prophet Adam (peace be upon him) eating from the forbidden tree, which Jawad Naqvi Sahib has tried to forcefully present as Shia scholars exercising personal ijtiḥad on this Quranic account and giving precedence to their own opinion over the Quran...

This is sheer exaggeration and accusation against the great scholars of the Shia school of thought.

What do they want to prove, that the rightful scholars have betrayed the Quran and misled the public? If you do not have knowledge about something, first refer to its expert and seek the answer, then present it to the general public. And if you do not have knowledge, refrain from such vile accusations and do not make this topic a part of your speech at all.

Mr. Jawad Naqvi says that Allah is clearly stating, using the word "Asaa," that Prophet Adam disobeyed Allah, upon which the Shia scholars stood against the Quran and, denying Allah's command, said that no, he did not disobey, while Allah is saying that he disobeyed.

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I address Mr. Jawad Naqvi and humbly say that if you follow this same principle, then how will you translate those verses in which Allah says, "Allah's hand is above their hands," or in another place, "Wherever you turn your face, there is Allah's countenance"?

Will you accept this literal translation that, (God forbid) Allah truly has a hand and a face? Or will you interpret it? Please answer... Is Allah, corporeal?

Mr. Jawad Naqvi, the literal translation of these verses is creating a contradiction between reason and tradition (verses). So we have no choice but to act upon reason and interpret the tradition.

That is, we should understand the meaning of these verses according to reason, because if we do not adopt this approach, then either both reason and tradition will be followed, or both will be abandoned. Or if we act upon tradition and abandon reason, then, Mr. Naqvi, all these scenarios are false because in the first case, a combination of contradictions becomes necessary, and in the second case, the negation of contradictions... and both of these scenarios are impossible.

As for the third scenario, i.e., acting upon tradition and abandoning reason, in this case, it will also be necessary to abandon tradition. That is because we have only one means to understand tradition, which is reason. And if reason is abandoned, then we will have no other means to understand tradition, due to which tradition will also be lost.

So... Now, according to reason, in these verses, "Yad" means power and strength, not a physical hand, and "Wajh Allah" refers to those beings that are a means of knowing Allah, i.e., the thing through which that thing is known.

In this way, it is also necessary to interpret those verses from which it appears that, God forbid, sins were committed by the prophets, peace be upon them, because it is proven by rational evidence that prophets are infallible.

That is why the respected scholars, whom you are accusing, have brought these verses together and explained their meanings according to reason.

You are making a failed attempt to prove from the word "Asaa" about Prophet Adam, peace be upon him, that he, (God forbid) disobeyed. First, do scholarly research on this word and see what "isyan" means in the lexicon.

The meanings of "isyan" are definitely not what you have implied, i.e., it does not mean sin and disobedience. Rather, the meaning of "isyan" is "against obedience," i.e., the opposite of obedience is called "isyan."

Let me also tell you that there are four types of obedience as well:

- Obedience in obligatory commands
- Obedience in recommended commands
- Obedience in abandoning the forbidden
- Obedience in abandoning the disliked

And dear Mr. Jawad Naqvi, just as there are four types of obedience, there are also four types of "isyan":

- Isyan in abandoning an obligatory command
- Isyan in abandoning a recommended command
- Isyan in committing a forbidden act
- Isyan in committing a disliked act

It should be clear to you now that the word "isyan" does not have a fixed meaning. Rather, the type of "isyan" will be according to the type of command or prohibition.

For example, if an obligatory command has been abandoned, then it will be "isyan" in an obligatory command, which is undoubtedly a sin. And if a recommended command has been abandoned, then it will be "isyan" in a recommended command, which is definitely not a sin.

It should now be clear to you that the word "isyan" does not have a fixed meaning. Rather, the type of "isyan" will be according to the type of command or prohibition.

For example, if an obligatory command has been abandoned, then it will be "isyan" in an obligatory command, which is undoubtedly a sin. And if a recommended command has been abandoned, then it will be "isyan" in a recommended command, which is definitely not a sin.



Similarly, "isyan" in a forbidden act will be a sin, and if a disliked act has been performed, it will be considered "isyan" in a disliked command, which is not a sin.

So now let's look at the "isyan" of Prophet Adam, peace be upon him. It is stated: "Laa taqrabaa hadhihish shajarah" meaning, "O Adam and Hawwa, do not go near this tree."

In the above-mentioned verse, "laa taqrabaa" is not for prohibition but for dislike, meaning that it was not forbidden for Adam and Hawwa to go near the tree, but it was disliked because "laa taqrabaa" is a verb of prohibition, and the verb of prohibition is used for both the forbidden and the disliked. The proof of this is that in a forbidden act, the prophet and his nation are equal.

Just as a prophet is liable to punishment for a forbidden act, so is a follower. So both Adam and Hawwa were forbidden to go near the tree, and "laa taqrabaa" is a dual form, meaning that both were involved in going near the tree and eating from it. And as a result, both were also involved in the manifestation of its effects.

However, when the time for accountability for this act came, Hawwa was ignored, and Prophet Adam, peace be upon him, was held accountable. As the Quran states, "Adam disobeyed his Lord." Specifying the disobedience to Adam and ignoring Hawwa is a clear proof that this act was not such a disobedience for Hawwa that would make her accountable.

So we have to accept that either it was disliked or recommended, which was a choice of the best among the better, i.e., "tark-e-awla." Or it was not even recommended but an abandonment of the recommended, and it was not even disliked, it was only "tark-e-awla," far from their status.

**Repeatedly interpreting the word "isyan" as a sin is not correct because many nouns give meaning based on their named entity. At that time, words are not taken literally.**

For example, "mutakabbir" has a negative meaning for an ordinary person, but one of Allah's names is also "Al-Mutakabbir." Here, its meaning is not arrogant, God forbid, but the Possessor of Greatness.

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"Raqeeb" has a negative meaning in Urdu, but one of Allah's names is also "Ar-Raqeeb" (The Watchful). Here, "Raqeeb" means a guardian. Therefore, here "fa asaa" does not mean that Adam committed a sin!

One last example: if someone sneezes during a TV program, they say sorry and apologize. So did they commit a sin? No.

Similarly, the repentance of prophets and imams, peace be upon them, is not for sins. It is based on being humble before Allah's greatness, that they could not fulfill the right of servitude as was His right.

So now, Mr. Jawad Naqvi should have understood well that the accusations and slander he is leveling against the rightful scholars are actually a result of his own lack of knowledge, which he expresses through another video.

I apologize to the readers that this writing has taken the form of a complete article due to its length, as I was compelled to give a complete scholarly response to Mr. Jawad.

I pray that Allah accepts this effort of mine and remains the guardian of the true beliefs of the believers, men and women.

Wassalam Alaikum,

The most humble, Abu Abdullah

## Chapter 34:

**Why did Imam Ali (as) not reclaim Fadak during his apparent caliphate?**

A person said, "If Fadak, which was 'fay' property, was the right of Hazrat Zahra (peace be upon her) according to you, then why did Hazrat Ali (peace be upon him) not take it back during his caliphate?"

I said, "This is not a new question because you only have this one question to defend the thieves of Fadak. Just tell me, should I give you a logical argument or render you speechless using your own authentic books?"

He quickly replied, "From our books?" Then he laughed and said, "Impossible, Abu Abdullah."

I smiled and said, "For now, control your laughter so that it may help you with your forced laughter later."

His tone changed a bit, and he said, "Alright, go ahead and show it from our books."

I said, "If I show you, will you then invoke curses?" Upon this statement, he fell silent and angrily said, "Just show it!"

I smiled and said, "Is your book Sunan Abi Dawud among the six books which, according to you, are the most authentic books after the Quran?"

He immediately replied, "Absolutely, absolutely."

I said, "Alright, now take the proof from me."

Refer to Sunan Abi Dawud: Kitab al-Sunnah, in the chapter on the mention of killing the Khawarij, Hadith number: 4759.

Abu Dharr (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said:

"What will be your condition when after me the rulers will reserve this 'fay' property for themselves?" I said, "Then, by the One Who sent you with the truth, I will put my sword on my shoulder and fight them with it until I meet you." The Messenger of Allah (peace be upon him) said, "Shall I not tell you something better than that? Have patience until you meet me."

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As soon as I presented the Hadith, he started sweating.

I said, "Now tell me, did Imam Ali (peace be upon him) do right or wrong by being patient upon the command of the Messenger of Allah?"

He said nothing... and then the same thing happened. He just walked away!

Note: This Hadith also makes it clear that the Messenger of Allah addressed the three caliphs as rulers, not as caliphs. It also proves that the Messenger of Allah knew that some hypocrites would usurp the inheritance he gave after his passing.

Wassalam,

Abu Abdullah

## Chapter 35:

**Is it permissible for a Sayyid to marry a non-Sayyid believer? An academic discussion.**

When I updated my status regarding the permissibility of a Sayyida's marriage to a non-Sayyid believer, some ignorant believers, both men and women, attacked me with sharp criticism and condemnation. However, I did not write or say anything from my own opinion, but rather presented the ruling of the same Sharia for the sake of which Aga Hussain (peace be upon him) sacrificed his life and that of his pure family.

Let me clarify one more thing here. By the grace of the Lord, I am also a Sayyid born of noble lineage on both sides, and I have no complaint against these believers because this is certainly due to their love and respect for the Sayyids. However, some ignorant preachers have exploited this for their abhorrent interests, so that somehow the Sayyids can be made to boycott the common Shias, resulting in such condemnation.

Anyway...

Now I am presenting a conversation I had with an ignorant but slightly educated believer brother. I hope that by reading this conversation, not only will many believers realize that a Sayyida's marriage to a non-Sayyid believer is permissible, but also the faces of those who oppose it will be unmasked.

Please observe...

**Shia friend:** Abu Abdullah, what is your view on the issue of marriage regarding a Sayyida's marriage to a non-Sayyid?

**Abu Abdullah:** My friend, what importance and status do my personal views hold in front of the Sharia rulings? Rather, I must hold my view according to the ruling of the Sharia because I have already acknowledged the Wilayah, meaning I have sacrificed my own will in obedience to the infallible Imams (peace be upon them). How dare I then present my imperfect views against the Sharia?

**Shia friend:** You are right, but I did not get my answer.

**Abu Abdullah:** The answer is plain and simple, brother. In the school of Ahl al-Bayt, a Sayyida's marriage to a non-Sayyid believer is just as permissible as a

Sayyida's marriage to a Sayyid. Meaning, there is no such Sharia restriction in the matter of marriage.

**Shia friend:** But you yourself are a Sayyid, so how can you make such absurd statements against the respect of Sayyids? It is an insult to the Sayyids that a Sayyida should marry an ordinary non-Sayyid follower. And you are calling it permissible?

**Abu Abdullah:** Dear sir, I am not saying this, but the Muhammadan Sharia is saying it.

**Shia friend:** Then prove how it is permissible?

**Abu Abdullah:** My brother, anything in the world remains permissible and lawful until a ruling of prohibition comes upon it. For example, the Sharia nowhere states that using a mobile phone, sitting in an air conditioner, traveling by airplane, etc. are permissible, yet we are doing all this today. But if a ruling of prohibition had come upon all these, then they would be prohibited. So whoever declares an action as prohibited must present evidence that it is prohibited based on the ruling of an infallible Imam. So present your evidence.

**Shia friend:** (Getting a bit flustered) Okay, so haven't you read the sixth verse of Surah Al-Maidah in the Holy Quran that the wives of the Prophet are the mothers of the believers? The daughters of the mother, by this ruling, are considered sisters of the believers, meaning the Sayyid women, and marriage to sisters is forbidden in Sharia.

**Abu Abdullah:** Oh brother, what are you doing... What are you applying to whom on your own? Use a little sense. If your logic is accepted, then all Sayyids, men and women, would be considered brothers and sisters to each other because the Quranic ruling is attributed to the believers, and the Sayyids are also included among the believers.

However, this ruling is only and exclusively about the wives of the Prophet, not even the Prophet himself is included in it. Otherwise, when his wives would be the mothers of the believers, then necessarily the Prophet would be considered the father of the believers, and daughters are forbidden to the father. That is why Allah said to the Prophet, "Muhammad is not the father of anyone, but he is the Messenger of Allah." This exception was given to the Prophet so that he could marry. What kind of ignorance are you attributing to the Quranic verse?

**Shia friend:** (Now really a bit confused about what to say) He started saying... Okay, okay, but from the Prophet to any Imam, none of them gave their daughters to non-Sayyids because when Jafar al-Tayyar was martyred, the Prophet went to his house with Mawla Ali to console them and said, "Do not worry, our daughters are for our sons and our sons are for our daughters, and Ali, yes, your marriages will take place here." So now you tell me yourself that here the Prophet made it clear that our daughters are for our sons.

**Abu Abdullah:** Now I smiled and said, dear, this cannot be evidence for a Sayyida not marrying a non-Sayyid because you yourself said that the Prophet says our sons are for our daughters and our daughters are for our sons.

So from Mawla Hasan to Imam Hasan Askari, including Imam Ali, except for Imam Zayn al-Abidin, all their wives were non-Sayyids, while the wife of Imam Sajjad is Fatima bint Imam Hasan, who is the revered mother of Imam Baqir. And how is it possible that the Ahl al-Bayt would follow one command of the Prophet and not follow another, meaning they would not give their daughters to non-Sayyids but would themselves marry non-Sayyid women contrary to the Prophet's command? Does this make sense?

**Shia friend:** Strangely irritated, he said, leave aside that the men of other Ahl al-Bayt married non-Sayyids. Show me if they married any Sayyida woman to a non-Sayyid?

**Abu Abdullah:** I said laughingly... Wow, wow... How can we leave it when you yourself narrated the entire hadith, so how can I accept one part and leave the other part?

Anyway... I know you have no answer. Don't worry, I have it because I have taken the religion from the Quran, Hadith, and the conduct of the infallibles, not from some ignorant and immoral preacher who has nothing but rhetoric.

Here is the complete and accurate translation:

**Shia friend:** So give the answer... Show which Sayyida woman was married to a non-Sayyid?

**Abu Abdullah:** First of all, I present to you from the time of the Prophet, and that too a marriage which the Quran itself has mentioned.

Quranic evidence - Read verses 36 and 37 of Surah Al-Ahzab. In the entire Quran, Allah has taken the name of only one companion in His book, and that too in the mention of this marriage. Allah says:

You fear Him (anyway). When Zaid had accomplished his want of her (divorced her), We gave her to you in marriage so that there should be no difficulty for the believers in respect of the wives of their adopted sons.

So see that the Prophet had Zainab bint Jahsh, who was the daughter of his aunt and was a Sayyida, married to Zaid, who was a freed slave gifted to the Prophet by Hazrat Khadija, which is mentioned in the Quran.

Now the second reference:

Among our four books of the Shia, one book is Usul al-Kafi. In it, consider this hadith:

From Abu Abdullah (peace be upon him), he said: The Messenger of Allah married Miqdad bin Al-Aswad to Duba'a, daughter of Al-Zubayr bin Abdul Muttalib, and he married him so that the marriages would be humble, and so that they would follow the example of the Messenger of Allah, and so that they would know that the most honorable of them in the sight of Allah is the most pious.

- Usul al-Kafi, volume 5, page 344, the same narration is also present in Hadith No. 25057 of Wasail al-Shia.

Now the third reference for the same:

Which Allamah Majlisi has quoted on page 265 of volume 22 of Bihar al-Anwar that..

At the time of the marriage of Hazrat Miqdad with Duba'a, the Messenger of Allah said:

I married my uncle's daughter Duba'a to Miqdad only so that people would give their daughters to every believer regardless of lineage and ancestry!

My brother, let me also tell you that the 6 aunts of the Prophet, who were the children of Hazrat Abdul Muttalib, all married non-Sayyids. Their names are: Umaimah, Umm Hakim, Barrah, Atikah, Safiyyah and Arwah.



The daughter of the Prophet's uncle Hazrat Hamza, Umaimah, was married to a non-Hashmite and non-Sayyid man, Salimah. And the daughter of Hazrat Abu Talib, Umm Hani, from whose house the Prophet started the journey of Mi'raj, was also married to Hubayrah bin Amr, who was a non-Sayyid.

So brother, I think there is no excuse left now for you to abandon this false belief, which is weakening Sayyida women in their homes today, and instead adopt the true teachings of Muhammad and his progeny, and stop following the words of ignorant preachers.

**Shia friend:** But Abu Abdullah, I had asked you about a Sayyida woman, while you have not given a single reference of any Sayyida woman?

**Abu Abdullah:** I asked in surprise, "O friend, all the references I have presented from the Quran and Hadith are about Hashmite Sayyida women, and you are saying that I have not given a reference to a Sayyida woman, strange?"

**Shia friend:** Abu Abdullah, Sayyids are those whose lineage comes from Mawla Ali and Hazrat Fatima. Give references to them.

**Abu Abdullah:** I said with regret, putting my hand on my forehead... O God... What are you saying?

Do you not consider the Prophet himself, Mawla Ali, and the door of needs Mawla Abbas as Sayyids? What kind of nonsense is this?

Even if you consider only them as Sayyids, you will still be trapped because Mawla Amir al-Mu'minin married Hazrat Zainab to Abdullah bin Jafar bin Abi Talib, who according to you, God forbid, is not considered a Sayyid... Now what will you say? You have solved the problem yourself...

**Shia friend:** Suddenly flustered and confused, he started saying... Okay, okay, accepted that all Banu Hashim are Sayyids... So give any reference where the daughter of an Imam was married to a non-Sayyid?

**Abu Abdullah:** I said with a smile... Why do you suddenly turn around on my answer when you were insisting on it before? Anyway... Let me present two more narrations so that the proof is complete against you...

First narration:

It is present in "Umdah al-Talib fi Ansab Abi al-Talib" and "Kitab al-Majdi fi al-Ansab" that:

Imam Hasan himself married his daughter Ruqayyah bint al-Hasan to Amr bin al-Mundhir, who was not even a Hashmite.

- Ali bin Muhammad Alawi, Al-Majdi fi al-Ansab, page 20.

Second narration:

Dawud bin Ali said to Imam Sadiq, "You gave your daughter's hand in marriage to a certain Umayyad." The Imam replied, "Yes, I did so because the Messenger of Allah also gave his (adopted) daughter's hand in marriage to Uthman (because he was also an Umayyad), and for me, there is an example in the conduct of the Messenger of Allah."

- Rijal al-Kashi, p. 241, Bihar al-Anwar - Allamah Majlisi - Vol. 100 - Page 379

Note: Now it was as if the winds were blowing on his face.

**Shia friend:** Oh God... Hey Abu Abdullah, what kind of hadiths are you presenting that have never been heard before?

**Abu Abdullah:** Your lack of knowledge about anything or any matter is not evidence that it does not exist. However, ignorant preachers either do not have enough knowledge, or if they do, they will never present it; otherwise, how will they run their business by playing with people's emotions? All references have been given; go and see and read for yourself.

**Shia friend:** Oh, I remembered... Imam Musa Kazim had eighteen daughters, and they could not get married because the Imam had made a will saying, "Do not marry, for there is no Sayyid match for you." Now tell me, what will you say now?

**Abu Abdullah:** (Smiling) I was thinking from the beginning why you haven't used Imam Kazim's daughters as your evidence until now, while some ignorant preachers mislead the common people the most with this.

But anyway, you finally asked the question.

So the answer is... Brother, this narration about Imam Kazim that some ignorant preachers present is not found in any Shia book. Rather, it is recorded in the "Tarikh al-Yaqubi" of a Sunni historian Yaqubi, and he is a Sunni scholar. And do you know who he was? He was the official scribe of the Abbasids.

So has this Sunni, rather an enemy and a courtier of the murderers of the Imam, the Abbasids, become so reliable for you that these ignorant preachers will use the narration presented by him as evidence for their obsolete beliefs? Answer me.

Shia friend: (Now it seemed from my friend's face that he was being convinced)...

He started saying... Okay Abu Abdullah, but it is also a fact that those 18 daughters did not get married. So tell me why they couldn't. I have accepted that the reason is not Sayyid and non-Sayyid, but the question is that the marriages did not take place, right?

**Abu Abdullah:** My brother, if you study history and read the books of Shia scholars, the reality will become clear that it was a time of the most severe tribulations. Government agents used to keep an eye on Imam Kazim's house all the time, and meeting the Imam would become a death warrant for anyone...

Once, Mamun himself asked the Imam why he had not married his daughters. The Imam replied to him... Due to severe poverty and destitution...

**Shia friend:** May Allah reward you, Abu Abdullah... Thank you very much. You have removed a very big confusion of mine, and you were right that this is all a conspiracy against the Sayyids.

Finally, just answer one more question that is often asked. If a Sayyida marries a non-Sayyid, what will be the ruling on her children? Because charity (sadaqah) is forbidden for a Sayyida. If her husband spends charity money on his wife and children, how will this become permissible?

**Abu Abdullah:** Oh my dear friend, you are not indebted to me, but I am grateful to you for accepting my words. May you stay blessed.

And the answer to the question you just asked is that undoubtedly, charity is forbidden for Sayyids and permissible for non-Sayyids... Now if there is ever a situation where one has to face such poverty that a Sayyida's husband brings home zakat and charity, then there is no prohibition in this either. First,

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understand that only taking zakat and fitrah from charities is forbidden for Sayyids, not recommended (mustahabb) charities.

And the second thing is that when a non-Sayyid has taken zakat and charities, he has now become the owner of this wealth. Because zakat and charity remain so until they reach the deserving person. And as soon as they come into the hands of the needy, they change from charity to that person's own wealth, which he can spend on anyone. This is just like if a non-Sayyid's Sayyida wife is in need, she can take from the Sayyid's share of khums, even though her husband and children cannot. Now if she takes it, it has become her wealth... Now she can spend it on her husband or children.

I hope... You must have understood the truth now... Remember this humble one in your prayers.

Wassalam,

Abu Abdullah.

## Chapter 36:

## Who killed Hazrat Fatima Zahra (s)? A jaw-dropping answer to Engineer Muhammad Ali Mirza

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O Fatima al-Zahra, O daughter of Muhammad, O delight of the eyes of the Prophet, O our lady, O our master, we turn to you, seek your intercession and your means to Allah, and place you before Him for our needs. O one who has status with Allah, intercede for us with Allah.

O Allah, curse the greatest wretch, the apostate polytheist, the leader of the people of oppression, the enemy of Allah and the enemy of the Guardian, the one cursed in the clear text, the usurper of the right of Fatima al-Zahra, O daughter of Muhammad.

The writing begins with the sentence:

O my master, O Fatima, help me...

So, dear readers, as you know, two relatively better Sunni researchers, namely Dr. Tahir-ul-Qadri and Engineer Muhammad Ali Mirza, who have enlightened many bigoted Sunni minds with the love of Ahl al-Bayt, peace be upon them, and openly presented the true face of the Umayyads before the public, their service is truly praiseworthy.

But for some reason, in some matters, these two gentlemen also practice dissimulation (taqiyyah) from their people. Sometimes they remain silent on the issue of caliphate, and sometimes they turn away from the true facts among their people on the subject of Fadak, angering God in order to please their admirers. To the extent that they have even gone beyond the bounds of humanity by openly denying such atrocities inflicted upon the daughter of the Prophet, the Lady of the Two Worlds, Hazrat Fatima Zahra, peace be upon her, which if they had befallen the days, they would have turned into nights, in an attempt to save some alleged so-called companions.

Because even any ordinary non-Muslim human being, if he hears these tribulations of an orphan girl that in her presence, her father was poisoned; after her father's martyrdom, her inheritance was usurped; her house was set on fire; the burning door was dropped on her side, killing the child in her womb with the

hinge of the door; her delicate ribs were broken; sometimes slaps were struck on her radiant face; sometimes lashes were rained down on her hands in front of her little children; and that too at the young age of only 18... Allahu Akbar...

By God, if any non-Muslim person with a heart hears about these tribulations, his liver will be riddled with grief and a sea of tears will spontaneously flow from his eyes... But shame on those Muslims before whom these tribulations are narrated with reference to the personality by whose father's declaration of faith they are Muslims, i.e., Fatima, daughter of Muhammad, the Messenger of Allah... So these unfortunate followers not only deny these tribulations but also issue fatwas of disbelief against the one who narrates them. In short, for fourteen hundred years, this is the reward of prophethood that is being paid, which Muhammad, the Messenger of Allah, had demanded from his Ummah...

Shame, by Allah, shame!

The preface has become quite long, so now let me directly start the defense of the oppression of the daughter of the Prophet on those points which even those Sunni scholars deny who think that they are lovers of the Prophet and admirers of the Ahl al-Bayt, while this assumption of theirs is nothing but the most severe misunderstanding wrapped in self-delusion, because one who is not of the Prophet's daughter cannot be of the Prophet of Allah either!

So, dear readers, the first objection that comes from these unfortunate followers is that no such thing ever happened in history, but all these are fabricated stories that are found in a book called Kitab Sulaym bin Qays, whose authenticity is not proven even among the Shia themselves, because this book is narrated by a narrator named Aban Ibn Abi Ayyash who, God forbid, was a liar and a traitor. Sometimes they say that there were no doors at that time, etc. etc...

First of all, this allegation of these ignorant Sunnis is nonsense because all the narrations about setting fire to the house of Hazrat Fatima Zahra, peace be upon her, by the second caliph Umar bin Khattab, dropping the burning door on her, the martyrdom of Janab Mohsin in the womb of the Lady, and lashing her are also present in the reliable books of the Sunnis with authentic chains of narration, the denial of which will be considered the denial of all the hadiths that are recorded in those books. God willing, I will present all those narrations later and discuss their narrators so that all the doors of escape for the oppressors are closed!!!

So, sir, regarding the first objection that the book of Sulaym bin Qays and Aban bin Abi Ayyash are unreliable even among the Shia themselves, I had written an article just a few days ago and proved that the book of Sulaym bin Qays is acceptable to the majority of Shia jurists and everyone has written about the truth and rightness of this book. Today, I will briefly talk about Aban bin Abi Ayyash and present the view of Shia jurists about him with extreme brevity, and then, by writing a JIT report on Umar bin Khattab from Sunni books, I will present it before the zealous Muslim...

Now let there be a brief talk about Mr. Aban bin Abi Ayyash...

So, respected readers, it is the compulsion of Sunni scholars that how can they accept a narrator who has narrated all those narrations in which the usurpation of Mawla Ali's guardianship and caliphate by Abu Bakr and Umar, Umar's attack on the house of Lady Fatima, the martyrdom of Janab Mohsin, Abu Bakr's seizure of Fadak, narrating disparaging narrations by naming those companions who oppressed the Ahl al-Bayt... etc. If the Sunnis accept such a narrator, then what will they be left with??? So the easiest solution was to reject him in order to get rid of all this.

You are astonished when you read the criticism on this narrator as to how he is unreliable... All the Sunni scholars, whatever reasons they have written are that he had a weak memory, he was a Rafidhi Shia, he was abandoned in hadith, but the strange thing is that they wrote about his character that he was a righteous person... As Imam Abu Hatim al-Razi, who is a famous Sunni scholar and was also given the title of Hafiz al-Hadith, and he was in the time of Imam Bukhari and Muslim. His compilations include reliable books such as Tabaqat al-Tabi'in, Kitab al-Zina, Tafsir al-Quran al-Azim, A'lam al-Nubuwwa, and Al-Jami' fi al-Fiqh.

So this same Sunni scholar Abu Hatim al-Razi testifies in his biographical book Al-Jarh wa al-Ta'dil that Aban bin Abi Ayyash was a righteous man but he had a weak memory.

While the great Sunni scholars themselves have narrated hadiths from this narrator in their books, such as Imam Hakim Nishapuri in his book Al-Mustadrak ala al-Sahihain and Khatib Baghdadi in Tarikh Baghdad... etc.

"Whoever wakes up and the world is his greatest concern is not from Allah in anything, and whoever does not fear Allah is not from Allah in anything."

Please see the references:

- Al-Mustadrak ala al-Sahihain, Volume 4, p. 317, Hadith No. 8002
- Al-Khatib in his history, Volume 9, p. 373

So, respected readers, as you know, even today, whoever acknowledges the guardianship of Ali, considers the Ahl al-Bayt superior after the Messenger of Allah, narrates the tribulations of the Ahl al-Bayt and sheds tears over it, these gentlemen do not tire of calling him the most vile disbeliever of the universe, a Shia disbeliever, so how will they accept Aban bin Abi Ayyash...

Now as for the matter that Aban has been considered weak by the late Ayatollah Uzma Sayyid Khoei, so brother, there Agha Khoei has not made a detailed criticism, but has only written weak;

Please see the text:

"The narrator of the book of Sulaym bin Qays is Aban bin Abi Ayyash and he is weak."

- Mu'jam Rijal al-Hadith: Volume 8, Page 225, Number 539.

While there is consensus among all Shia hadith scholars that the hadiths narrated from the Companions of Consensus are all authentic in chain, because the Companions of Consensus themselves are reliable and the one from whom they narrate the hadith is also reliable, among whom Hammad bin Isa, Uthman bin Isa, Umar bin Uzaynah, Ibrahim bin Umar al-Yamani, etc. are included in the Companions of Consensus, and these Companions of Consensus have narrated narrations from Aban bin Abi Ayyash, so their narration from Aban is evidence of his reliability.

So, respected readers, the Companions of Consensus is a term used by the Shia in the science of narrators (ilm al-rijal), which means a group of narrators whom the experts of the science of narrators have utmost confidence and trust in. According to the famous opinion, their number is eighteen, which includes the companions from Imam Muhammad al-Baqir to Imam al-Rida. All the scholars of the science of narrators rely on them, considering them trustworthy, and among them are Hammad bin Isa al-Juhani and Uthman bin Isa, who have narrated more than 1500 hadiths, most of which are related to rulings, and these same reliable narrators also narrate the most authoritative doctrinal hadiths that are still taught in Shia seminaries today. For example, in Kashf al-Murad fi Sharh Tajrid al-I'tiqad, which is a work of Allamah al-Hilli, the doctrinal hadith is also narrated by Aban bin Abi Ayyash.



If I write about this in detail, it would require composing an entire book, so to summarize, I would say that just as Sunni scholars have written Aban bin Abi Ayyash as a liar and a traitor, these gentlemen also write Hammad bin Isa as a liar. So some of our Shia who have taken from superficial study that Aban bin Abi Ayyash is not reliable, for them I have mentioned all this in some detail so that they do not immediately reach a conclusion and do not fall for the deception of Shia opponents, while according to great scholars like Mirza Husayn Nuri and Ayatollah Uzma Mamaqani, Aban is a reliable and truthful narrator.

So the nonsense that Engineer Muhammad Ali Mirza had turned towards Aban bin Abi Ayyash in order to divert the matter, I have now put it in its place, and moving forward, I start the defense of the oppression of Zahra from only Sunni books so that it can be acceptable to all Sunni scholars and the public.

First of all, I present the hadith in which the tribulations of Lady Zahra are mentioned after the Prophet, in the words of the Prophet himself, so that those who have this corrupt belief that no oppression was done to Lady Zahra and she was not martyred, may be silenced!

The greatest Sunni scholar whose name is Abdul Malik al-Juwayni al-Nishapuri, who is commonly known by the title of Imam al-Haramayn, who wrote books on fiqh, usul al-fiqh, ilm al-kalam, etc., and whose student was also Imam al-Dhahabi. I narrate a hadith from his book, and before the narration, I also present Imam al-Dhahabi's statement about his teacher, i.e., Imam al-Juwayni, so that there is no need for a discussion on narrators...

The renowned Sunni scholar Imam al-Dhahabi writes about his teacher, Imam al-Haramayn al-Juwayni:

"I heard from the unique, perfect Imam, the pride of Islam, Sadruddin Ibrahim ibn Muhammad ibn al-Mu'ayyad ibn Hamawayh al-Khurasani al-Juwayni... He was extremely diligent in narrating and collecting hadith texts, with a beautiful recitation, a graceful appearance, and a pious, righteous personality."

- Tadhkirat al-Huffaz, Vol. 4, pp. 1505-1506, No. 24.

Then, Imam al-Juwayni narrates the following hadith:

"One day, the Messenger of Allah ﷺ was sitting when Hasan ibn Ali ʿ came to him. As soon as the Messenger of Allah ﷺ laid his eyes on his grandson Hasan ʿ, tears started flowing from his eyes. Then, Husayn ibn Ali ʿ came to the

Messenger of Allah ﷺ, and he ﷺ started weeping again. Shortly after, Lady Fatima   and Amir (Ali)   also arrived there, and the Messenger of Allah ﷺ started shedding tears upon seeing them as well. When the Messenger of Allah ﷺ was asked why he was weeping upon seeing Fatima  , he said:

'When I saw her, I remembered what would happen to her after me. It was as if I could see the humiliation entering her house, her sanctity being violated, her rights being usurped, her inheritance being denied, her side being struck [and her sides being struck], her child being miscarried, and her calling out, 'O Muhammad!' but receiving no response, and seeking help but finding none... She will be the first from my household to join me, coming to me in a state of grief, distress, sorrow, and having been wronged and killed.

At that point, I will say, 'O Allah, curse those who wronged her, punish those who usurped her rights, humiliate those who humiliated her, and condemn to Your Fire forever those who struck her side, causing her to miscarry her child.' The angels will then say, 'Amen.'"

- Fara'id al-Simtayn, Vol. 2, pp. 34-35.

"So, the unfortunate member of the Ummah who denies the oppression faced by the beloved daughter of the Prophet ﷺ, Fatima al-Zahra  , has now witnessed the elegy narrated by Imam al-Juwayni, uttered by the tongue of the Messenger himself."

In which the Seal of the Prophets clearly mentioned the oppressions inflicted upon Hazrat Zahra   and also gave the news of her martyrdom resulting from those very oppressions.

Now let us see who were those wicked individuals who unleashed calamities upon the daughter of the Prophet ﷺ after his demise.

Imam al-Bukhari, Imam Muslim, and some teachers of the authors of Sihah Sittah - Imam Ibn Abi Shaybah was a renowned scholarly figure of the 2nd and 3rd centuries Hijri. About him, Salih bin Muhammad says: "The greatest preserver of hadith is Abu Bakr ibn Abi Shaybah." Abu Zur'ah al-Razi states: "I have not seen a greater preserver of hadith than Abu Bakr ibn Abi Shaybah." The muhaddith Ibn Hibban says: "Abu Bakr was a great preserver of hadith. He is counted among those who wrote down, compiled and authored books on hadith. He was the greatest preserver of the sayings of the Tabi'un."

In his famous book Al-Musannaf li Abi Bakr ibn Abi Shaybah, volume 5, page 572, he writes:

"Narrated to us Muhammad bin Bashir, from 'Ubaidullah bin 'Umar, from Zaid bin Aslam, from his father Aslam: When allegiance was pledged to Abu Bakr after the Messenger of Allah ﷺ, Ali and Az-Zubair would enter upon Fatima, daughter of the Messenger of Allah ﷺ, consulting with her and seeking her opinion on their matter. When this reached 'Umar bin Al-Khattab, he went until he entered upon Fatima and said: 'O daughter of the Messenger of Allah ﷺ! By Allah, there is no one more beloved to us than your father, and no one is more beloved to us after your father than you. But, by Allah, that will not prevent me - if these people gather with you - from ordering that the house be burned down upon them.' He said: When 'Umar left, they came to her, and she said: 'You know that 'Umar came to me and swore by Allah that if you return, he will burn the house down upon you. And by Allah, he will certainly follow through on what he swore.'"

All the misguided Nasibi individuals should ponder carefully - not only did 'Umar ibn Al-Khattab threaten the daughter of the Prophet ﷺ, but he swore by Allah, meaning he would certainly do as he said, to the extent that the daughter of the Prophet ﷺ herself swore, testifying to his oath.

So, I ask all those ignorant Nasibi people: if they consider the daughter of the Prophet ﷺ to be Al-Siddiqah, Al-Tahirah, Sayyidat Nisa' Al-'Alamin, then if the noble lady swears by Allah about something, would that be true or, God forbid, false??

Is there an answer or not?? There certainly will be an answer, but it will not be given to you people... We know that much, and to avoid this question, it must be running through your minds how to escape this question. Eventually, you will do what you have always done - take the refuge of narrators and reject the hadith as weak...

No, my son... I too am just a slave of Ahl al-Bayt, of Fatima Al-Zahra herself... I will not let you find an escape route... Let us establish the credibility of the narrators of this hadith first, and then complete the first part of the JIT report being prepared against your spiritual guide, 'Umar ibn Al-Khattab.

Here is a translation of the details provided about the first two narrators:

**The first narrator of this hadith is Muhammad ibn Bashir.**

The great scholar of narrators among Ahl al-Sunnah, Imam al-Mizzi al-Kalbi, writes about him in his book Tahdhib al-Kamal fi Asma' al-Rijal, volume 24, page 533:

"Uthman bin Sa'eed al-Darimi narrated from Yahya bin Ma'een: He is trustworthy (thiqah). And Abu 'Ubaid al-Ajri said: I asked Abu Dawud about Muhammad bin Bashir narrating from Sa'eed bin Abi 'Arubah, and he said: He (Muhammad bin Bashir) was the most preserving (of hadith) among those in Kufa."

- Tahdhib al-Kamal, vol. 24, p. 533

Imam Ibn Hajar al-'Asqalani writes about him in his book Tahdhib al-Tahdhib, volume 9, page 74:

"He was trustworthy (thiqah), with abundant narrations. Al-Nasa'i and Ibn Qani' said: Trustworthy. Ibn Shahin said in 'Al-Thiqat': 'Uthman bin Abi Shaybah said: Muhammad bin Bashir is trustworthy and firm (thabt)."

- Tahdhib al-Tahdhib, vol. 9, p. 74

**The second narrator of this hadith is 'Ubaidullah ibn 'Umar ibn Hafs ibn 'Asim ibn 'Umar ibn al-Khattab.**

Imam al-Mizzi wrote about him in Tahdhib al-Kamal, volume 19, page 127:

"Abu Hatim said: I asked Ahmad bin Hanbal about Malik, 'Ubaidullah ibn 'Umar, and Ayub – which of them is the most firm regarding (narrations from) Nafi'? He said: 'Ubaidullah is the most firm, most preserving, and with the most narrations.

Abdullah ibn Ahmad ibn Hanbal said: Yahya bin Ma'een said: 'Ubaidullah ibn 'Umar is among the trustworthy ones.

Abu Zur'ah and Abu Hatim said: Trustworthy.

Al-Nasa'i said: Trustworthy and firm.

Abu Bakr ibn Munjawayh said: He was among the nobles of the people of Medina and the elite of Quraysh in virtue, knowledge, worship, honor, memorization and mastery."

So 'Ubaidullah ibn 'Umar is considered a scholar, virtuous, worshipper and trustworthy by Imam Abu Hatim, Imam Ahmad bin Hanbal, Imam Abu Zur'ah, Imam al-Nasa'i and Imam Munjawayyah.

- Tahdhib al-Kamal, vol. 19, p. 127

Imam Ibn Hajar wrote about him in Tahdhib al-Tahdhib:

"Ibn Munjawayyah said: He was among the nobles of the people of Medina and the elite of Quraysh in virtue, knowledge, worship, honor, memorization and mastery.

Ahmad bin Salih said: Trustworthy, firm, reliable. No one is more firm than him in the hadith of Nafi'."

- Tahdhib al-Tahdhib, vol. 7, p. 40

**The third narrator of this hadith is Zaid ibn Aslam al-Qurashi al-'Adawi.**

He is one of the narrators of Sahih al-Bukhari, Sahih Muslim and other books of Ahl al-Sunnah's Sihah Sittah. Due to this, there is no doubt or uncertainty about him being trustworthy.

Imam al-Mizzi wrote about him in Tahdhib al-Kamal:

"Abdullah ibn Ahmad ibn Hanbal narrated from his father, and (also) Abu Zur'ah, Abu Hatim, Muhammad bin Sa'd, al-Nasa'i, and Ibn Kharash: He is trustworthy (thiqah).

And Ya'qub bin Shaybah said: Trustworthy, from the people of fiqh (deep understanding of Islamic jurisprudence) and knowledge. He was a scholar of Quranic exegesis, and had a book on the interpretation of the Quran."

- Tahdhib al-Kamal, vol. 10, p. 17

**The fourth narrator of this hadith is Aslam al-Qurashi al-'Adawi, Abu Khalid (or Abu Zaid), al-Madani, the freed slave of 'Umar ibn al-Khattab.**

He is also one of the narrators of Sahih al-Bukhari, Sahih Muslim and other books of Ahl al-Sunnah's Sihah Sittah, and a Companion (Sahabi). Since according to Ahl al-Sunnah, all Companions are considered just ('adl), there can be no doubt about this narrator's trustworthiness.

Imam al-Mizzi wrote about him in Tahdhib al-Kamal:

"He lived during the time of the Prophet ﷺ. And al-'Ijli said: A Medinan, trustworthy, from the senior Tabi'un (successors)." Abu Zur'ah said: "Trustworthy."

- Tahdhib al-Kamal, vol. 2, p. 530

"So that's the end of all the self-proclaimed Nasibi engineers and doctors..."

Meaning that Ibn Abi Shaybah's hadith has a completely authentic chain of narration which cannot be rejected!

"Wait, wait, where are you going? This is just the beginning, O offspring of illegitimate ones... Take another narration and reject it by saying that such a thing never happened in history..."

Another great muhaddith, Imam al-Baladhuri, records in his book Ansab al-Ashraf, volume 1, page 586:

"Al-Madaini, from Muslimah ibn Muharib, from Sulayman al-Taymi and Ibn 'Awn: That Abu Bakr sent (someone) to Ali, seeking his allegiance (bay'ah), but he did not pledge allegiance. So 'Umar came, carrying a firebrand. Fatima met him at the door and said: 'O son of Khattab! Do you intend to burn down my door?' He said: 'Yes, and that will make stronger what your father brought.'"

- Ansab al-Ashraf, al-Baladhuri, vol. 1, p. 586

Now tell me, Dr. Tahir al-Qadri, Engineer Mirza, and other ignorant members of the Ummah who have cut off their lineage, what Sharia and Caliphate was this that would become stronger by burning down the very house where the Prophet ﷺ recited the Verse of Purification, and which Abu Bakr himself considered superior to the houses of all the Prophets? Is there any answer??

Again you are looking into the chain of narration to find some way to escape... No, not at all... Here, all the doors have been closed. Come, let us lock down the chain of this hadith as well...

**The first narrator of al-Baladhuri's hadith is al-Madaini.**

Imam al-Dhahabi wrote about him:

"Al-Madaini - The great scholar, the trustworthy hafiz, Abu al-Hasan Ali ibn Muhammad ibn Abdullah ibn Abi Sayf al-Madaini al-Akhbari. He resided in Baghdad and authored many works. He was remarkably knowledgeable about biographies, expeditions, genealogies, and the history of the Arabs. He was truthful in what he narrated and had elevated chains of narration."

Al-Dhahabi further narrated from Yahya ibn Ma'een, who said about him three times: "Trustworthy, trustworthy, trustworthy" - emphasizing that his narrations are reliable.

Ahmad ibn Abi Khithamah said: "I asked my father, 'Who is this person about whom Yahya ibn Ma'een made that statement?' He replied, 'This is al-Madaini.'"

And he (al-Dhahabi) also narrated: "He was a scholar of conquests, expeditions, and poetry, and truthful in these matters."

So Abu al-Hasan al-Madaini was a scholar among Ahl al-Sunnah, knowledgeable about history, battles, expeditions, and poetry. Hence, he was considered truthful and a scholar of his era in all these subjects.

- Siyar A'lam al-Nubala', vol. 10, p. 401

And Ibn Hajar also wrote about him (al-Madaini):

Abu Qilabah said: "I narrated a hadith to Abu 'Asim al-Nabil, so he asked, 'From whom is this?' I said, 'It does not have an isnad (chain of narrators), but Abu al-Hasan al-Madaini narrated it to me.' He said to me, 'Glory be to Allah, Abu al-Hasan is a master (scholar).'"

- Lisan al-Mizan, vol. 5, p. 82, Hadith no. 5945

**The second narrator of al-Baladhuri's hadith is Muslimah ibn Muharib.**

Imam Ibn Hibban included him in his book Al-Thiqat (The Trustworthy Ones).

- Al-Thiqat, vol. 7, p. 490

**The third narrator of al-Baladhuri's hadith is Sulayman al-Taymi.**

Imam al-Mizzi wrote in Tahdhib al-Kamal:

"Al-Rabi' ibn Yahya narrated from Shu'bah: 'I have not seen anyone more truthful than Sulayman al-Taymi. When he narrated from the Prophet ﷺ, his color would change.'"

- Tahdhib al-Kamal, vol. 12, p. 8, Biography of Sulayman ibn Tarkhan al-Taymi, Abu al-Mu'tamar al-Basri, No. 2531
- Al-Jarh wa al-Ta'dil, vol. 4, p. 124, Biography of Sulayman al-Taymi, No. 539

Abu Bahr al-Bakrawi said about Sulayman:

"Abu Bahr al-Bakrawi narrated from Shu'bah: 'Ibn 'Awn is doubtful, but Sulayman al-Taymi is certain.'"

- Tahdhib al-Tahdhib, vol. 4, p. 176, Biography of Sulayman ibn Tarkhan al-Taymi, No. 341
- Tahdhib al-Kamal, vol. 12, p. 8, Biography of Sulayman ibn Tarkhan al-Taymi, Abu al-Mu'tamar al-Basri, No. 2531

Abdullah ibn Ahmad ibn Hanbal narrated from his father that he said: "Sulayman al-Taymi is trustworthy and reliable."

- Tahdhib al-Tahdhib, vol. 4, p. 176, Biography of Sulayman ibn Tarkhan al-Taymi, No. 341

Yahya ibn Ma'een and al-Nasa'i wrote about Sulayman:

"Ibn Ma'een and al-Nasa'i said: Trustworthy."

- Tahdhib al-Tahdhib, vol. 4, p. 176, Biography of Sulayman ibn Tarkhan al-Taymi, No. 341
- Tahdhib al-Kamal, vol. 12, p. 8, Biography of Sulayman ibn Tarkhan al-Taymi, Abu al-Mu'tamar al-Basri, No. 2531

Al-'Ijli also said about Sulayman:

"Al-'Ijli said: A Tabi'i (successor), trustworthy. He was among the best people of Basra."



- Ma'rifat al-Thiqat, vol. 1, p. 430, Biography of Sulayman ibn Tarkhan al-Taymi, No. 670
- Tahdhib al-Tahdhib, vol. 4, p. 176, Biography of Sulayman ibn Tarkhan al-Taymi, No. 341
- Tahdhib al-Kamal, vol. 12, p. 8, Biography of Sulayman ibn Tarkhan al-Taymi, Abu al-Mu'tamar

Imam Ibn Hibban mentioned in his book, Al-Thiqat:

“He [Sulaiman al-Taymi] was among the devout and righteous individuals of Basra, trusted and meticulous in preservation and adherence to the Sunnah.”

- Al-Thiqat, Volume 4, Page 300, entry on Sulaiman ibn Tarikhan
- Tahdhib al-Tahdhib, Volume 4, Page 177, entry on Sulaiman ibn Tarikhan al-Taymi, No. 341

#### **4. Ibn Awn, as mentioned by al-Baladhuri:**

Ibn Hibban writes in Al-Thiqat:

“He [Ibn Awn] stood out in his era for his worship, virtue, avoidance of dubious matters, ethics, practice of Prophetic traditions, and firm stance against the innovators.”

- Al-Thiqat: Volume 7, Page 3

I intentionally avoid citing Ibn Qutaybah al-Dinawari's work here because some within the Sunni community have inaccurately labeled him as Shia due to his truthful accounts. Why is it that anyone who speaks the truth is labeled as Shia? Nonetheless, I shall discuss him another time. Now, let's reference the work of a highly respected Sunni scholar, Imam al-Tabari.

The Sunnis do not need to introduce Imam Ibn Jarir al-Tabari. Here, I will simply share opinions of scholars about him before delving into the hadith text.

According to Ibn Khallikan in Wafayat Al-A'yan:

“Abu Ja'far Muhammad ibn Jarir al-Tabari, also known as Yazid ibn Kathir ibn Ghalib; the author of the great exegesis and the renowned history, was an Imam in various fields including exegesis, Hadith, jurisprudence, history, and beyond. His numerous works across different fields indicate his extensive knowledge and prolific contributions.”

He was a mujtahid imam, independent in his judgments. Many senior scholars praised him, including Ibn Kathir in “Al-Bidaya wa’l-Nihaya”, al-Khatib al-Baghdadi in “History of Baghdad”, Imam Suyuti in “Tabaqat al-Mufassirin”, and Imam Subki in “Tabaqat al-Shafi’iyah”, among others.

Now, let’s observe the hadith as penned by Imam al-Tabari:

Narrated by Ibn Humayd, he said, narrated by Jarir from al-Mughira, from Ziyad ibn Kulayb who said: “Umar ibn al-Khattab came to Ali’s house where Talha, Zubair, and a group of Muhajirin were gathered. Umar said: ‘By God, I will set fire to your house unless you come out to give the pledge.’ Zubair came out with a sword in his hand; he stumbled, and his sword fell. People jumped on him and seized his sword.”

- History of al-Tabari, Volume 2, Page 443

“Now, let’s swiftly block the escape route for those with Nasibi tendencies as well.”

### **The first narrator: Hamid ibn Muhammad**

Abu Quraish says, “I asked Muhammad ibn Yahya al-Dhuhli about his opinion on Ibn Hamid, to which he replied, ‘Haven’t you seen that I have narrated from him?’”

“I was in the gathering of Abu Bakr al-Saghani Muhammad ibn Ishaq, who said, ‘Narrated to us Muhammad ibn Hamid.’ I asked, ‘Do you narrate from Ibn Hamid?’ He replied, ‘Why shouldn’t I narrate from him when Ahmad ibn Hanbal and Yahya ibn Ma’in have narrated from him?’”

Abu Bakr ibn Abi Khaythama mentioned, “Yahya ibn Ma’in was asked about Muhammad ibn Hamid al-Razi, and he said, ‘Trustworthy. There is no issue with him. He is quite intelligent and from Ray.’”

Abu al-Abbas ibn Said declared, “I heard Ja’far ibn Abi Uthman al-Tayalisi saying, ‘Ibn Hamid is trustworthy. Yahya has written from him, and prominent narrators have narrated from him, among whom he (Ahmad ibn Hanbal) is the greatest.’”

- Tahdhib al-Kamal, Vol. 25, Page 100

**The second narrator: Jarir ibn Abdul Hamid ibn Qurt al-Dubi**

He is also among the narrators for Sahih Bukhari and Sahih Muslim.

Imam al-Mizzi mentioned in Tahdhib al-Kamal about him:

“According to Abu Bakr ibn Ayyash: ‘I have not seen anyone more knowledgeable than Mugheera, so I adhered to him.’ And Ahmad ibn Sa’d ibn Abi Maryam, from Yahya ibn Ma’in, said: ‘Trustworthy, reliable.’ Abdul Rahman ibn Abi Hatim stated, ‘I asked my father, “Do you prefer Mugheera’s narration from al-Sha’bi or Ibn Shubruma’s?” He replied, “Both are trustworthy.”’ And al-Nasa’i said: ‘Mugheera is trustworthy.’”

- Tahdhib al-Kamal, Vol. 28, Page 400

**The third narrator: Ziyad ibn Kulaib**

He is also among the narrators for Sahih Muslim, Tirmidhi, etc.

Imam al-Mizzi wrote in Tahdhib al-Kamal about him:

“Ahmad ibn Abdullah al-'Ajli said: ‘He was trustworthy in Hadith, died early.’ Al-Nasa’i said: ‘Trustworthy.’ Ibn Hibban stated: ‘He was from the meticulous memorizers, dying in the year 119 AH.’”

- Tahdhib al-Kamal, Vol. 9, Page 5

There are more narrations and all of them have reliable chains of transmission; however, due to brevity, this will suffice. We have thus established that the Prophet ﷺ foretold the events that would come to pass after his demise, which manifested as the trials of Fatima Zahra ̑. It has been clearly prophesized that my daughter will be martyred. By Allah’s grace, in this document, we have proved this assertion using books of the Sunni tradition and illuminated through numerous Sahih (authentic) narrations that the second Caliph, Umar ibn al-Khattab, threatened to set fire to the house, which was superior to all the homes of the Prophets, and did so to the noble lady who is the leader of the women of Paradise and a piece of the Prophet ﷺ, meaning Fatima Zahra.

**O murderer of Sayida Fatima Zahra ̑, Umar ibn al-Khattab!**

Many believers have requested to know whether Umar ibn al-Khattab's coming to the house of the noble lady and threatening her was his own personal act, or if he committed this grave audacity on someone else's orders?

To answer this, I will first present evidence from the books of Ahl al-Sunnah.

The renowned Sunni scholar known as Imam al-Andalusi, whose real name is Ibn 'Abd Rabbih al-Andalusi, reveals in his famous book *Al-'Iqd al-Farid*, volume 3, page 63, who instructed Umar ibn al-Khattab to shamelessly threaten the daughter of the Prophet ﷺ, Fatima Zahra ؓ, a threat that was later carried out. Observe:

"Those who refrained from pledging allegiance to Abu Bakr were: Ali, al-'Abbas, al-Zubair, and Sa'd ibn 'Ubadah. As for Ali, al-'Abbas, and al-Zubair, they sat in the house of Fatima until Abu Bakr sent Umar ibn al-Khattab to them to expel them from Fatima's house, and said to him: 'If they refuse, then fight them.' So Umar came with a burning flame, intending to set their house on fire. Fatima met him and said, 'O son of Khattab! Have you come to burn our house?' He said, 'Yes, unless you enter into what the community has entered.'"

- *Al-'Iqd al-Farid*, Ibn 'Abd Rabbih, vol. 3, p. 63, Egyptian edition.

At another place, the Sunni historian Abu al-Fida', Isma'il ibn 'Ali ibn Mahmud, also narrates from Qadi Jamal al-Din and Imam Ibn 'Abd Rabbih:

"Then Abu Bakr sent Umar ibn al-Khattab to Ali and those with him to expel them from the house of Fatima, may Allah be pleased with her, and said, 'If they refuse, then fight them.' So Umar came with something on fire, intending to set the house on fire. Fatima, may Allah be pleased with her, met him and said, 'Where are you going, O son of Khattab? Have you come to burn our house?' He said, 'Yes, unless you enter into what the community has entered.' So he (Ali) came out until he met Abu Bakr and pledged allegiance to him."

And this is how Qadi Jamal al-Din ibn Wasil narrated it, tracing it back to Ibn 'Abd Rabbih al-Maghribi.

- *Tarikh Abu al-Fida'*, vol. 1, p. 156, Egyptian edition.

So now it is also proven that the first caliph of the Muslims, Abu Bakr (the alleged Siddiq Akbar), and the second caliph appointed by the Muslims, Umar ibn al-Khattab (the alleged Farooq Azam), are definitely guilty in the act of attempting to burn down the house of Fatima Zahra ؓ and violating the sanctity of the daughter of the Prophet ﷺ.

It is possible that some may have the impression that in the attack on the house of Fatima, perhaps Abu Bakr (the alleged Siddiq), the father of Aisha, did not

have a direct role, and it was solely Umar ibn al-Khattab who carried out this act, and Abu Bakr had only sent Umar to take the pledge of allegiance, not to set the house on fire.

So I will now immediately prove that along with Umar ibn al-Khattab, Abu Bakr was also an accomplice in this crime, and he himself confessed to it in his own words...

"I am also a staunch supporter of Ali ؑ... I will take this matter to its conclusion, as there can be no compromise on the issue of (the oppression against) the noble lady..."

### **So observe the confession of Abu Bakr from the books of Ahl al-Sunnah!**

The great Sunni scholar Ibn Zanjawayh, whom Imam al-Nasa'i called trustworthy (thiqah), Imam Ibn Hibban described as a jurist and excellent scholar, and Imam al-Dhahabi even gave him the title of "Imam al-Hafiz al-Kabir" in Siyar A'lam al-Nubala' – a hadith is presented from this Sunni scholar's book Al-Amwal:

"Hamid narrated to us (saying): 'Uthman ibn Salih narrated to us, (saying): Al-Layth ibn Sa'd ibn 'Abd al-Rahman al-Fahmi narrated to me, (saying): 'Alawan narrated to me, from Salih ibn Kaysan, from Hamid ibn 'Abd al-Rahman ibn 'Awf, that his father 'Abd al-Rahman ibn 'Awf entered upon Abu Bakr al-Siddiq, may Allah have mercy upon him, during his final illness... Abu Bakr said: 'Yes, I do not regret anything from this world except three things that I did and wish I had not done, and three things that I did not do and wish I had done, and three things about which I wish I had asked the Messenger of Allah ﷺ. As for the things I wish I had not done, I wish I had not uncovered anything of the house of Fatima, even though they had locked (the door) against me for war.'"

- Al-Kharsani, Abu Ahmad Hamid ibn Makhlad ibn Qutaybah ibn 'Abdullah, known as Ibn Zanjawayh (d. 251 AH), Al-Amwal, vol. 1, p. 387

It is possible that some Nasibi, due to their hatred for Ahl al-Bayt, may not accept even this scholar. So, for such a wretched person, I will present additional references to the same confession of Abu Bakr, blocking all escape routes. Observe the references:

- Al-Dinawari, Abu Muhammad 'Abdullah ibn Muslim ibn Qutaybah (d. 276 AH), Al-Imamah wa al-Siyasah, vol. 1, p. 21...

- Al-Tabari, Muhammad ibn Jarir (d. 310 AH), Tarikh al-Tabari, vol. 2, p. 353...
- Al-Andalusi, Ahmad ibn Muhammad ibn 'Abd Rabbih (d. 328 AH), Al-'Iqd al-Farid, vol. 4, p. 254...
- Al-Mas'udi, Abu al-Hasan 'Ali ibn al-Husayn ibn 'Ali (d. 346 AH), Muruj al-Dhahab, vol. 1, p. 290...
- Al-Tabarani, Sulayman ibn Ahmad ibn Ayub Abu al-Qasim (d. 360 AH), Al-Mu'jam al-Kabir, vol. 1, p. 62...
- Al-'Asimi al-Makki, 'Abd al-Malik ibn Husayn ibn 'Abd al-Malik al-Shafi'i (d. 1111 AH), Simtun Nujum al-'Awali fi Anba' al-Awail wa al-Tawali, vol. 2, p. 465...

Yes, indeed... Now try to reject (these narrations), show who you can reject... Your own Imam al-Dinawari? Imam al-Tabari? Imam al-Andalusi? Can you reject Imam al-Tabarani, al-Mas'udi, and al-'Asimi al-Makki??? Even your own scholars cannot reject them!

Here I am intentionally not proving the credibility of the narrators of this confessional narration from Abu Bakr, so that you may ask me, and then I can savor presenting the detailed credentials of each narrator to you. Otherwise, you would not come forth, as every wall behind which you could hide and make your defense has been demolished. So I thought I should weaken this academic siege from one corner... So come forth... I am waiting impatiently!

Now let us proceed and show these wretched individuals who was the person that mercilessly martyred the daughter of the Messenger of Allah ﷺ, the one in whose honor the Prophet ﷺ would stand up, and the one whose praise you enthusiastically recite today, but who was made to lie on the ground so that Fatima Zahra   could enter.

First, let me present another narration that mentions burning the very door about which today's maulvi says there were no doors at that time. Observe this:

The Sunni scholar Imam Ibn 'Atiyyah, in his book Al-Imamah wa al-Khilafah, from pages 160 to 161, writes about the incident of Umar setting fire to the house of Zahra  , from which I quote:

"After Abu Bakr had taken the allegiance from the people through coercion, sword, and force, he sent Umar, Qunfudh, and a group to the house of Ali and

Fatima, peace be upon them. Umar gathered firewood at the door of Fatima, peace be upon her, and set fire to the door of the house."

- Al-Imamah wa al-Khilafah, Ibn 'Atiyyah, pp. 160-161, published with an introduction by Dr. Hamed Dawood, professor at Ain Shams University, Cairo, Beirut edition, Mu'assasat al-Balagh.

**Now I will unmask the murderer of the daughter of the Messenger of Allah ﷺ, Fatima Zahra ٱ, from the books of Ahl al-Sunnah.**

The Sunni scholar Imam al-Mas'udi al-Shafi'i, whom today's Nasibi would reject as a Shia due to his truthfulness, let me first establish that he followed the Shafi'i school of thought, and then I will present the murderer of Zahra from his book.

Regarding Imam al-Mas'udi al-Shafi'i, the Sunni scholar Taqi al-Din al-Subki has mentioned his name in his book Al-Tabaqat al-Shafi'iyyah, where he lists the names of scholars of the Shafi'i school of thought. I present this reference, after which the objection that al-Mas'udi was a Shia will also be eliminated.

- Al-Tabaqat al-Shafi'iyyah, vol. 3, pp. 456-457, no. 225, published by Dar Ihya' al-Kutub al-'Arabiyyah.

Now let us see what the Sunni scholar Imam al-Mas'udi al-Shafi'i writes on page 143 of his book Ithbat al-Wasiyyah:

"They attacked him (Ali) and set his door on fire, and forcibly expelled him from it, and struck the Leader of Women (Fatima Zahra) with the door until she miscarried Muhsin."

- Ithbat al-Wasiyyah, p. 143

Imam al-Safadi also writes:

"Indeed, Umar struck Fatima's abdomen on the day of allegiance until she miscarried Muhsin from her womb."

- Al-Wafi bi'l-Wafayat, vol. 5, p. 347

Imam Ibn Hajar al-'Asqalani wrote in the book Lisan al-Mizan, and al-Dhahabi in the book Mizan al-I'tidal:

"Indeed, Umar kicked Fatima until she miscarried Mohsin."

- Lisan al-Mizan, vol. 1, p. 268

Imam Ibn Shahnah al-Hanafi wrote:

"Then Umar came to the house of Ali to burn it along with those inside. Fatima met him and he said: 'Enter into what the community has entered (pledge allegiance to Abu Bakr).'"

- Rawdat al-Munazir fi Akhbar al-Awail wa al-Awakhir (Hashiyat al-Kamil li Ibn al-Athir), vol. 11, p. 113 (al-Halabi Edition, al-Afandi, 1301 AH)

Imam 'Abd al-Fattah wrote:

"Then he (Umar) struck and forcibly entered... Ali appeared to him... At that moment, the voice of al-Zahra (Fatima) was heard from the entrance of the house... It was nothing but a cry for help that she uttered: 'O father, O Messenger of Allah...'"

- 'Abd al-Fattah 'Abd al-Maqsud, vol. 4, pp. 274-277 and vol. 1, pp. 192-193

So these were the narrations in which the murderer of Fatima Zahra, Umar ibn al-Khattab, who had the support of Abu Bakr, is completely unmasked... May God's curse be upon those who caused harm and martyred the daughter of the Messenger of Allah, Fatima Zahra, those who set fire to her house, those who kicked her pure abdomen, and those who martyred Muhsin while he was in the womb of Zahra. Innumerable curses upon them...

In the end, I have some questions for those lawful (halali) members of the Ummah who still have some love for the Messenger of Allah in their hearts, and with this, I will conclude the writing.

1. What happened that the daughter of the Prophet ﷺ departed from this world so soon after her father? Answer: According to the narrations, it was due to the oppression and harm inflicted upon her.
2. Did the daughter of the Prophet ﷺ die a natural death or was she martyred? Answer: She was martyred, according to the narrations.
3. Did the threat of burning her house have an impact on her martyrdom? Answer: Yes, the narrations indicate that was a factor.



### I Have a Call to Proclaim Truth

4. Why did Umar set fire to the house of the Prophet's ﷺ daughter in front of all Muslims? Answer: To forcibly expel them from the house and make them pledge allegiance, according to the narrations.
5. Who dropped the burning door on her and why? Answer: According to narrations, Umar did so during the incident.
6. Who caused the miscarriage of her son Muhsin? Answer: The narrations state it was Umar who struck her, leading to the miscarriage.
7. Who lashed the daughter of the Prophet ﷺ and under whose orders? Answer: The narrations mention it was Umar who lashed her, apparently on orders from Abu Bakr.

If you have even a slightest love for your Prophet ﷺ, then you must seek answers to these questions.

Wassalam,

The beggar at the door of Zahra

Abu Abdullah.

## Chapter 37:

**Did Imam Ali (as) praise the caliphs in Nahjul Balagha and consider them worthy of the caliphate?**

Many friends have repeatedly requested to respond to Engineer Muhammad Ali Mirza's praise of the three caliphs, with Umar bin Khattab at the forefront, from Nahj al-Balagha. The video title is:

"SHIAH ki NAHJ-ul-BALAGHA say 3-KHULAFa-e-Rashideen a.s ki SHAN main Mola ALI a.s kay 4-KHUTUBAAT!"

If I were to create a title using the books of Ahl al-Sunnah, it would be something like this:

"The words of Imam Ali in praise of the disrespectful to the Prophet and his family, the murderer of the Prophet's daughter and companions" (God forbid)

It seems that the same goat that ate Umm Aisha's roti has devoured Engineer Sahib's intellect. Nonsense!

In the same video, Engineer Mirza brazenly disrespects the Prophet's words by calling Mola Umar, Mola Abu Bakr, and Mola Uthman while chanting:

"I am not Wahhabi, I am not Babi, I am a Muslim ilmi Kitabi (books)!"

Now, let's slightly change this slogan to something like:

"I am not Wahhabi, I am not Babi, I am a pure hypocrite of dualism!"

So, first, Engineer Mirza should loudly chant this slogan, then tell us which scholarly book evidence he has for using the word "Mola" with these three caliphs. In contrast, he has already proven the use of "Mola" with Imam Ali in his video about the Hadith of Ghadir Khumm.

Now, prove your claim of being a man of knowledge and books, and show us from which text of the Prophet the usage of Mola Abu Bakr, Mola Umar, and Mola Uthman is established according to you?

Dear readers, even if this hypocrite becomes a senior engineer or a senior executive engineer, he still cannot prove from his own books the usage of "Mola" with anyone other than Imam Ali.

I think this introductory humiliation should suffice as a slap for Engineer Muhammad Ali Mirza. Now, let's move to the main topic and see how correct and acceptable Engineer Sahib's attempt is to save the honor of the three caliphs from Nahj al-Balagha.

As always, after much irrelevant rambling and personal conjectural interpretation, the quotations Engineer Sahib presented from Nahj al-Balagha to save the three caliphs are as follows:

1. Sermon 184 of Imam Ali on page 384 of Nahj al-Balagha, translated by Allamah Mufti Jafar Husain (may Allah have mercy on him).
2. Sermon 321 of Imam Ali on page 368.
3. Sermon 5 on page 107.
4. Letter 6 of Imam Ali on page 643, which Mola wrote to the cursed son of the cursed Muawiyah bin Abu Sufyan.

Before discussing those references, let me briefly address the word "fulan (Someone)" that the esteemed one is referring to. He claims that the Shia scholars (God forbid) committed treachery by writing "fulan" in the sermon to conceal the personality mentioned.

It's astonishing how blindly Engineer Sahib associated "fulan (Someone)" with Umar. Instead of proving this word from any Shia book or even Nahj al-Balagha itself, he spread the view of the Sunni scholar Ibn Abi al-Hadid, in an attempt to drown inquisitive minds in it. Any person with a basic intellect can well understand that if a point is quoted from an opponent's book, it should be proven by the statements of that very opponent, not by citing Shia sources while the evidence comes from Sunni scholars and their books. This is the limit of ignorance!

Let's not leave Engineer Sahib's Ibn al-Hadidi garment unworn by adding some scholarly vinegar to it, so he cannot use it as evidence in defense of his elders in the future.

Ibn Abi al-Hadid slyly wrote in his commentary:

وقد وجدت النسخة التي بخط الرضي أبي الحسن جامع نهج البلاغة وتحت فلان عمر، حدثني بذلك فخار بن معد الموسوي الأودي الشاعر، وسألت عنه النقيب أبا جعفر يحيى بن أبي زيد العلوي، فقال لي: هو عمر، فقلت له: أيثني عليه أمير المؤمنين رضي الله عنه هذا الثناء؟ فقال: نعم... فإذا اعترف أمير

المؤمنين بأنه أقام السنة، وذهب نقي الثوب، قليل العيب، وأنه أدي إلى الله طاعته، واتقاه بحقه، فهذا غاية ما يكون من المدح

"I found in the manuscript written by al-Radi, the compiler of Nahj al-Balagha, that under the word "fulan" it was written "Umar." This was narrated to me by the poet Fakhar ibn Ma'd al-Musawi al-Awadi. I asked Abu Ja'far Yahya bin Abi Zaid al-Alawi about it, and he said: It refers to Umar. I said: Did the Commander of the Faithful praise him like this? He said: Yes... Since the Commander of the Faithful acknowledged that he (Umar) upheld the Sunnah, left this world with pure garments and few faults, fulfilled obedience to Allah, and feared Him as he should, then this is the highest form of praise."

So this was the stale slap Engineer Sahib wanted to give us Shias...

Let me return it to him, while maintaining that we Shias certainly do not accept the interpretation of the word "fulan" in Nahj al-Balagha's sermons by a Sunni scholar. If we have to prove it, it should be proven from our books and our scholars, not by citing a Shia book while providing a Sunni scholar's book as evidence.

Dear readers... let that be it.

### **On the term "Fulan (Someone)" in Ibn Abi'l-Hadid's rational and scientific operation:**

Ibn Abi'l-Hadid has demonstrated complete cunning at the beginning of his discourse in such a way that every reader immediately believes that they have seen the copy written by Sayyid Razi himself, just as Engineer Sahib mentioned in his video that he (Sayyid Razi) wrote the word "Fulan" with the name "Umar", and if someone does not read the second sentence of Ibn Abi'l-Hadid's expression, they would assume that the phrase is like this:

"I saw" means "I myself have seen", but when the phrase is scrutinized properly, it becomes clear that he said "was found", meaning it is written in this manuscript, that is, "I did not see it myself, someone else saw it, and informed me." Such cunning, also against the Shi'as...

The second important point is that Sayyid Razi writes his opinion under the heading of the explanation of the Imam's words, not below the phrase itself.

If someone knowledgeable is familiar with handwritten copies of old books, they know that usually what is written additionally on the pages of those books, it is

done by those who possess those books, and this copy of Nahj al-Balagha, which was chosen, they presumed that the word "Fulan" refers to Umar ibn Khattab, so without any evidence, he wrote 'Umar', thus attributing such claims to the author himself requires evidence and proof, not just for Shi'as...

Look at this! Just like every time, this time too Abu Abdullah has skillfully tried to distort the statements in such a way that they become indefensible for the esteemed Sheikhs. Alas!

Now, Engineer Sahib comes to these words from Nahj al-Balagha, which you are trying to save your guilty masters by turning towards them, because the references you have shown from Nahj al-Balagha contradict the words of Imam Ali found in your own books. Have you not read the most authentic book after the Qur'an, Sahih Muslim, in which your respected scholar, Mohaddith Muslim Nishapuri, himself narrates these words of Imam Ali against Umar and Abu Bakr?

Umar ibn Khattab said to Imam Ali and Abbas:

**"Then Abu Bakr died, and I became the successor of the Messenger of Allah, and the successor of Abu Bakr. So, both of you consider me a traitor, liar, sinner, treacherous, and sinful."**

- Sahih Muslim, Kitab al-Jihad wa'l-Siyar, Hadith Number 3302

Abd al-Razzaq San'ani, whose narrations are abundant in Sahih al-Bukhari, Sahih Muslim, and others, and Imam Ahmad ibn Hanbal was asked if he had seen anyone greater than Abd al-Razzaq in narration, he replied, "No." Great scholars of Hadith such as Imam Sufyan ibn 'Uyaynah, Yahya ibn Ma'een, 'Ali ibn al-Madini, and Imam Ahmad ibn Hanbal were his students in the field of Hadith.

So, Engineer Mirza, Abd al-Razzaq San'ani also transmitted with authentic chains that Umar said to Abbas and Ali, "Both of you consider me a tyrant and a sinner..."

"I governed for two years after Abu Bakr, and I acted in it just as the Messenger of Allah ﷺ and Abu Bakr did, yet you both accuse me of tyranny and sinfulness."

- Al-Musannaf by Abd al-Razzaq, Volume 5, Pages 8796 - 9816

Ibn Hibban has also narrated this statement with an authentic chain. Refer to:

- Sahih Ibn Hibban, Volume 14, Kitab al-Tarikh, Up to the Death of the Messenger ﷺ, Page 577

If you wish, I can provide more references about what Imam Ali, peace be upon him, thought about Umar and Abu Bakr... And that too in the words of Umar ibn Khattab himself, which you cannot deny even if you wish to...

Now let's move forward and show you from your own books what the opinion of Imam Ali, peace be upon him, was about Umar ibn Khattab.

Bukhari and Muslim have narrated that after the martyrdom of Hazrat Fatima, peace be upon her, Imam Ali sent someone to summon Abu Bakr to him, and specifically told him not to bring Umar along, as he did not like to see Umar's face.

**"So, he sent for Abu Bakr, ordering him, 'Come, and do not bring anyone with you,' because he disliked Umar's presence."**

Detailed references:

- Sahih al-Bukhari, Volume 4, Book of Expeditions, Chapter of the Battle of Khaybar, Hadith 3998, Publisher: Dar Ibn Kathir, Beirut, Third Edition, 1407 - 1987
- Sahih Muslim, Volume 3, Book of Jihad and Expedition, Chapter of the Rule of Booty, Publisher: Dar Ihya al-Turath al-Arabi, Beirut.

Now, Engineer Sahib, tell me... If Imam Ali, peace be upon him, believed that Umar established Sunnah, then when six individuals in the consultation meeting, including Abd al-Rahman ibn Awf, decided to accept the caliphate, subject to adhering to the Sunnah of the two Sheikhs, why did Imam Ali, peace be upon him, vehemently refuse to comply with this condition and remained deprived of the caliphate for the next 12 years due to not following the Sunnah of the two Sheikhs!

Let's see what Imam Ya'qubi has to say:

When it was Ali ibn Abi Talib's turn, they said to him, "Our allegiance is with you, provided that if you assume this position, you follow the Book of Allah, the Sunnah of His Prophet, and the practices of Abu Bakr and Umar." He replied, "I will follow you as much as I can according to the Book of Allah and the Sunnah of

His Prophet." Then, it was Uthman's turn, and they said the same to him. He replied, "I will follow you according to the Book of Allah, the Sunnah of His Prophet, and the practices of Abu Bakr and Umar." Then, it was Ali's turn again, and he responded just like before. Then it was Uthman's turn again, and he gave the same response as before. Then, it was Ali's turn once more, and he said the same thing again: "The Book of Allah and the Sunnah of His Prophet do not need any additional condition alongside them. You are competent to handle this matter without my intervention." Then, Uthman repeated his statement, and he responded with the same answer, shaking hands with Ali.

Abd al-Rahman ibn Awf said to Ali ibn Abi Talib, "We give our allegiance to you, but the condition is that you act according to the Book of Allah, the Sunnah of the Prophet, and the practices of Abu Bakr and Umar." To which Imam Ali replied, "As much as I can, I will only adhere to the Book of Allah and the Sunnah of the Prophet."

Abd al-Rahman ibn Awf repeated the same condition to Uthman, and Uthman responded, "I will follow you according to the Book of Allah, the Sunnah of the Prophet, and the practices of Abu Bakr and Umar."

Abd al-Rahman approached Ali again with the same condition, and he received the same answer as before. Then he went to Uthman and repeated the condition. Uthman immediately accepted it. Abd al-Rahman approached Imam Ali for the third time with the same condition, and he responded:

"When we have the Book of Allah and the Sunnah of His Prophet, there is no need for us to adhere to anyone else's practice. You actually want to distance the caliphate from me."

Abd al-Rahman then went to Uthman for the third time, reiterated the previous condition, and Uthman gave the same response. Upon hearing this, Abd al-Rahman grasped Uthman's hand, pledged allegiance to him, and thus, Uthman became the caliph after Umar.

Reference:

- Al-Ya'qubi, Ahmad ibn Abi Ya'qub ibn Ja'far ibn Wahb ibn Wadih (d. 292 AH), Tarikh al-Ya'qubi, Vol. 2, Page 162, Publisher: Dar Sader, Beirut.

Respected Engineer Sahib, Imam Ahmad ibn Hanbal has also narrated from authentic sources in his Musnad what Abd al-Rahman ibn Awf said:

Abu Wa'il said, "I asked Abd al-Rahman ibn Awf, 'How did you pledge allegiance to Uthman and abandon Ali, may Allah be pleased with him?' He replied, 'What fault do I have? I initially pledged allegiance to Ali, saying, "I pledge allegiance to you, Ali, according to the Book of Allah, the Sunnah of His Messenger, and the practices of Abu Bakr and Umar, may Allah be pleased with them." He said, "Then do as much as you can." Then, I presented the same condition to Uthman, and he accepted it.'"

This means that Imam Ali's statement implies that there is no deficiency in the Book of Allah and the Sunnah of the Prophet that would necessitate combining them with the practices of others. In other words, Imam Ali does not consider the practices of Abu Bakr and Umar to be part of Islamic law; hence, he was not willing to include them in his pledge of allegiance.

Many examples of this nature are mentioned in Sunni books, but I will suffice with these few examples.

Now, in the light of the Hadiths and narrations, it is a question for individuals with conscience and scholarly insight how it is acceptable for the word "such and such" to mean Umar, when Imam Ali did not even consider following Umar's Sunnah to be acceptable, let alone accept his physical appearance?

How is it possible that words of praise like "a just people, a support for the weak, establishing the Sunnah, caliph during the trials, a clean garment, few faults" can be associated with Umar in Sahih Bukhari and Sahih Muslim, while at the same time, words like "liar, deceitful, treacherous, sinner, unjust, oppressor, wicked, harsh" can also be used for him?

Is it conceivable that an eloquent and articulate person like Imam Ali would mention such contradictory and opposing qualities about the same individual?

Well then, Engineer Sahib, let me conclude by presenting references from the same book to fulfill all arguments, with which you have once again unsuccessfully defended the stance of your ancestors, i.e., Nahj al-Balagha...

1- Imam Ali (AS) has declared the caliphate as the right of the Ahl al-Bayt in sermon 2 of Nahj al-Balagha and has pointed towards the usurpers of the caliphate:

"And from them, meaning the family of the Prophet (PBUH), they are the place of His secrets, the refuge of His command, the containers of His knowledge, the



abode of His wisdom, the caves of His books, and the mountains of His religion. Through them, He straightened the bending of His religion and removed the trembling of its pillars. And from them, meaning other people, they have sown corruption, watered it with delusion, and reaped destruction. No one in this Ummah can be compared to the family of Muhammad (PBUH), and no one who has been blessed by them can ever be equal to them: they are the foundation of religion, and the pillars of certainty. To them, the extravagant returns, and with them, the follower joins. And they have the special characteristics of the right of guardianship, and in them is the will and inheritance, now that the truth has returned to its people, and has been transferred to its place.”

2- Hazrat Amir (AS) has objected to the previous caliphs in sermon three of Nahj al-Balagha and has counted all of them as usurpers and has also objected to his government’s opponents:

“By God, he has certainly embodied it, and he certainly knows that my place from it is the place of the pole from the mill. The stream descends from me, and the bird does not ascend to me, so I lowered a garment below it, and I folded a cover from it. And I started to hesitate between whether to attack with a biting hand, or to be patient with a blind blow, in which the old man decays, and the young man turns gray, and the believer toils until he meets his Lord. The preference for patience: So I saw that patience on this is more reasonable, so I was patient and in the eye is a splinter, and in the throat is a thorn, I see my inheritance being plundered, until the first one passed to his way, so he lowered it to so-and-so after him. Then he was represented with the saying of Al-A’shee: How different is my day on its ruins and the day of Hayyan, my brother Jabir. So how strange between us is that he resigns it in his life when he tied it to another after his death - due to the severe splitting of her udders - so he made it in a rough basin, he thickens her speech, and he roughens her touch, and he increases the stumbling in it, and the apology from it, so its companion is like a rider of the difficult If he hangs a hole for her, and if he smooths for her, he buries, the people have gathered me - by the life of God - with confusion and deacon, and coloring and objection, so I was patient for a long time, and the severity of the ordeal, until when he passed to his way, he put it in a group claiming that I am one of them, so by God and for consultation when did doubt object to me with the first of them, until I became attached to these counterparts but I skimmed when they skimmed, and I flew when they flew, so a man from them was small for his grudge, and the other inclined for his in-law, with here and there, until the third of the people stood up, blowing his cheeks,

between his mate and his wrapped, and his father's sons stood up with him, they churn the wealth of God, the churning of camels, the vegetation of spring, until he was plucked on him, and his work was prepared for him, and his stomach was suppressed by him. Allegiance to Ali: So nothing deterred me except that the people are like the fur of a hyena to me, they are falling on me from every side, until indeed the two good ones have been humiliated, and my sides have been torn, gathered around me like the white of sheep. So when I rose with the matter, a group broke, and another group passed, and others were fair: as if they did not hear God, Glory be to Him, say: "That is the Hereafter, we make it for those who do not want exaltation in the earth and no corruption, and the outcome is for the righteous" Yes, by God, they have certainly heard it and understood it, but the world has been adorned in their eyes, and its decoration has pleased them. As for the one who split the grain, and created the breath, if it were not for the presence of the present, and the establishment of the argument by the presence of the supporter, and what God took from the scholars not to agree on the edge of an oppressor, and not to help a wronged person, I would have thrown its rope on its hump, and I would have watered its last with the cup of its first, and you would have found your world this is more despicable to me than the dung of a goat."

3- In the sixth sermon, after the death of the Prophet Muhammad (PBUH) until his own government came, he emphasized on his right being usurped:

"By God, I have been deprived of my right and others have been imposed on me unjustly since the death of the Prophet Muhammad (PBUH) until today."

4- Hazrat Amir (AS) in sermon 73 has declared himself the most suitable for the government and has declared the government as his right:

"You know better that I am the most deserving of the caliphate than anyone else and by God, I will remain silent until the conditions of the Muslims improve and there is no oppression on anyone other than me, I will do this to earn the reward and virtue from God."

5- In sermon 150, he said: When the Prophet Muhammad (PBUH) left the world, some people left the religion and distanced themselves from his Ahl al-Bayt.

"In the astray, among them: They were given a long respite to complete their disgrace and to deserve the deprivation, until when the time of death came, some weak believers started to follow these trials and stopped jihad in the path of truth. But the real Muslims demonstrated steadfastness and they did not

oblige God with their patience and did not consider this bravery as great, until they executed the command of God's test, they had raised their insight on their swords. Until God called His Prophet back to Him, some people turned back to the era of ignorance and differences and disputes destroyed them and they trusted in other than God and joined the relationship with others instead of the Ahl al-Bayt of the Prophet Muhammad (PBUH) and those who were commanded to love, they turned away from it, such people are the root of all evils and they are the guides of all misguided and false believers, they are drowned in bewilderment and are crazy in their intoxication, they are on the way of the Pharaoh's family. Some other people just got involved in worldliness and started relying on it or they clearly separated from the religion."

6- Hazrat Amir (AS) in Nahj al-Balagha has declared the previous caliphs as evil people who acted on their desires and went astray:

"By God, this religion was a prisoner in the hands of the wicked, they acted in it by their desires and sought the world through it."

The writing has become very long, stopping here I ask Engineer Muhammad Ali Mirza and other hypocrites like him that if you consider the words present in these sermons of Nahj al-Balagha as an argument for your ancestors, then what is your opinion about the other sermons that I have presented above? ?? Are they also an argument for you or not? One more thing is that the word "Fulan (Someone)" means Umar, it cannot be accepted at all because there is no argument on this opinion and the words of Ibn Abi al-Hadid have no importance for the Shiites. The second thing is that this opinion contradicts the other words of Amir al-Mu'minin Ali (AS) present in the books of history and Shia and Sunni. I hope that Engineer Sahib... After this answer, you will refrain from repeating the union's rut by attacking the Shiites with more slander and analogy.

Peace be upon you,

Abu Abdullah.

## Chapter 38:

**Was Anas bin Malik a lover of the Ahlul Bayt (as)? Answer to Engineer Mirza**

An anxious believer has been persistently urging that Engineer Muhammad Ali Mirza's attempt to prove Anas bin Malik as a true companion, and the response to Maulana Shahenshah Hussain Naqvi's rejection, as portrayed in the video, must be addressed.

Along with this respected individual, several other believers have also decreed that in response to this video, Engineer Mirza should be invited to a live discussion session by providing a brief written response, as it is imperative.

Firstly, if Engineer Brother views the video he made with objectivity, he would find that within it, the truth about Anas becomes apparent because the narration by Mr. Mirza regarding Anas bin Malik unequivocally proves him to be an enemy of the Ahl al-Bayt. The narration goes as follows:

Narrated Muhammad bin al-Husayn bin Ibrahim, he said: Hussain bin Muhammad narrated to us, Jareer narrated to us from Muhammad, from Anas bin Malik (may Allah be pleased with him) who said: Ubaidullah bin Ziyad brought the head of Hussain (peace be upon him) to Yazid, then he placed it in a tray and started poking it with a stick. He said, "This head somewhat resembles the Messenger of Allah (peace be upon him), and it has been branded.

- Sahih al-Bukhari, Book of the Virtues of the Companions, Chapter: The Merits of Hasan and Husayn, Hadith number 3748

So, this was the narration which Engineer Sahib presented to describe Anas' depiction. Any common Muslim who reads this narration would realize that Anas bin Malik was among those companions who not only did not support Imam Hussain (as) but rather sided with the Banu Umayyah.

If he is present in Ibn Ziyad's court, it openly declares that he was not with Imam Hussain (as), otherwise, he would not have been in the court, but in the field of Karbala.

Now let's further contemplate on this narration: why did this unfortunate individual not protest or stop Ibn Ziyad's despicable act? He just made one statement that Imam Hussain (as) resembled the Prophet (peace be upon him)

more than anyone else. So brother, when he knew who resembled the Prophet (peace be upon him), why didn't he stop Ibn Ziyad's actions? If he had protested and objected, Engineer Sahib could have shown us from his own books...?

Did Engineer Sahib and Anas bin Malik not read or hear the Hadith Thaqaalayn, also known as the Hadith of the Two Weighty Things?

The authentic Hadiths, which decisively establish that adherence to the Ahl al-Bayt and the Quran is obligatory (the Hadith of Thaqaalayn), are not just ordinary narrations but are frequently transmitted traditions, narrated by more than twenty companions through numerous chains of transmission. To declare the adherence to the Ahl al-Bayt as obligatory, the Prophet (peace be upon him) made this proclamation not once but on multiple occasions, in clear words.

Sometimes, it was announced at Ghadir Khumm, sometimes during the Hajj pilgrimage on the Day of Arafah, sometimes upon returning from Ta'if, and once even from the pulpit in Medina. Then again, when you were on your deathbed in your chamber surrounded by companions, you stated:

"Behold! I am leaving among you two precious things: the Book of Allah and my progeny, my Ahl al-Bayt."

Then you took the hand of Imam Ali (may Allah be pleased with him) and raised it, saying, "See, this Ali is with the Quran, and the Quran is with him. These two shall never part until they meet me at the Fountain of Kawthar."

- Last lines of Chapter 9, Section 2, of Ibn Hajar's "Sawaa'iq al-Muhriqah".

Will Engineer Sahib tell us whether Anas bin Malik did not hear the Hadith of the Ark of Noah from the Messenger of Allah (peace be upon him)? In which the Prophet (peace be upon him) said:

"Be informed, O people! The example of my Ahl al-Bayt is like that of Noah's Ark. Whoever boards it will be saved, and whoever refuses will be drowned."

- Imam Hakim narrates in his "Mustadrak", Volume 3, page 151, with a continuous chain of transmission from Abu Dharr.

Was this Hadith also unheard by Anas bin Malik?

Also, can Engineer Sahib explain whether Anas bin Malik did not hear this famous Hadith either, in which the Prophet (peace be upon him) said:

"The stars are a source of security for the inhabitants of the earth, and my Ahl al-Bayt are a source of guidance in matters of religion. So if any group among the Arabs opposes my Ahl al-Bayt, they will become divided and turn into the party of Satan."

- Imam Hakim narrates in his "Mustadrak", Volume 3, page 149, with a continuous chain of transmission from Ibn Abbas, and after investigating, writes, "This Hadith is authentic, although it is not included by the two Shaykhs."

What's your answer, esteemed Engineer Sahib?

Please tell us whether these Hadiths, which have been presented, were not included in obedience to the Ahl al-Bayt? If they were not, then please prove how they were not. Otherwise, one would accept that Anas bin Malik did not support Imam Hussain (may Allah be pleased with him), but rather, sided with the Banu Umayyah, behaving as their loyal lapdog against the Ahl al-Bayt. Where was he during the tragedy of Karbala? And even if it is assumed that he was unaware that Imam Hussain (may Allah be pleased with him) had gone to Karbala, then at least from this narration of Bukhari, it becomes clear that he later became aware upon seeing the blessed head... So, can you tell us when Anas openly opposed Yazid? When did he curse him?

You can't even tell that, can you?

Alright, let's delve further into the crimes of this unfortunate Anas bin Malik, and I can present more from your own books to serve you, which you are trying unsuccessfully to prove the love of the Ahl al-Bayt in. Also, observe his enmity towards Imam Ali (may Allah be pleased with him), and also, pray against him, as you acknowledged in your own video...

Take note.

"When the hypocrites increased in number in Medina and they wanted to kill the Messenger of Islam (peace be upon him), the Messenger of Islam was forced to appoint guards. Among these guards was Anas bin Malik. During this time, Allah sent a mesmerized bird to the Messenger of Islam, and the Messenger of Islam prayed, "O Allah! The bird that is dear to You, bring it to me." After this prayer, when Imam Ali (may Allah be pleased with him) came, Anas bin Malik did not allow him to enter, and you (the Messenger of Islam) returned. The Messenger of Islam prayed again, and when Imam Ali came again, Anas stopped him once

more. On the third occasion, when the Messenger of Islam prayed again, Imam Ali came for the third time, and again Anas stopped him. Imam Ali raised his voice and said, "Why do you keep stopping me repeatedly? I have come to meet the Messenger of Islam." The Messenger of Islam heard his voice and allowed him to enter. When Ali (as) entered, you asked why Anas had not let him in. Anas replied that he had heard your prayer and thought that perhaps a friend or relative of his might come, and your prayer would be beneficial for him."

Oh wait, there's another crime to uncover...

"Another incident occurred when Anas bin Malik was in Kufa during the time of Imam Ali. In a gathering, Imam Ali asked everyone present to bear witness regarding the event of Ghadir Khumm. Many people gathered, but this unfortunate Anas bin Malik did not testify. So Imam Ali asked him why he didn't testify even though he was present at Ghadir Khumm. Anas replied, "I have grown old and forgotten." Imam Ali then raised his hands and said, "O Allah, if he is lying, then mark him with a mark that cannot be concealed by his turban." Immediately, a mark of leprosy appeared on Anas' forehead, which he could not hide with his turban."

And Imam Baladhuri also writes...

Ali said from the pulpit: "I ask Allah for a man who heard the Messenger of Allah (peace be upon him) saying on the Day of Ghadir Khumm: 'O Allah, befriend whoever befriends him (Ali) and be hostile to whoever opposes him (Ali).'

Everyone present stood up to testify except Anas bin Malik, Bara' bin Azib, and Jareer bin Abdullah (Al-Bajali). He (Ali) repeated it, but no one responded. He then said, 'O Allah, whoever conceals this testimony while knowing it, do not let him depart from this world until You mark him with a sign.' Talha bin Umayr said, 'By Allah, I saw the mark on his (Anas') forehead afterward, white between his eyes.'"

- Ansab al-Ashraf, Volume 2, page 156, Hadith 169

Will they now say that the chains of these narrations are not authentic, right? So, here are all the references from the books of Ahl-e-Sunnah where the narrations of Anas bin Malik's actions are mentioned with full details, volume, and page numbers:

I Have a Call to Proclaim Truth

- Al-Ma'arif by Ibn Qutaybah: 580
- Tarikh Madinat Dimashq by Ibn Asakir: 3/174
- Sharh Nahj al-Balagha by Ibn Abi al-Hadid: 19/217, original 317
- Musnad Ahmad: 1/119
- Kanz al-Ummal: Hadith 36417
- Tarikh Ibn Kathir: 5/211
- Al-I'laq al-Nafsiyya by Ibn Rustah: 221
- Lata'if al-Ma'arif by al-Tha'labi: 105
- Hilyat al-Awliya by Ibn Nuaym al-Isfahani: 5/26
- Al-Sawa'iq al-Muhriqah by Ibn Hajar: 129
- Dhuha'ir al-'Uqba: 96

Yes, Ali Mirza Bhai... Have you understood anything now?

Look, I have a suggestion for you. This futile debate, this back and forth, you give these verbal responses to the scholars of Ahl-e-Sunnah instead of Shia, because whenever a Shia speaks, he speaks with evidence, not with empty words.

Peace be upon you,

Abu Abdullah



## Chapter 39:

**Defense of the Faith of Hazrat Abu Talib (AS) from Sunni Books!**

Today, ignorant and faithless individuals from the Ummah, while declaring their own impurities, audaciously claim that - God forbid - the uncle of the Prophet ﷺ, who was also the Prophet's guardian, was a disbeliever and did not depart from this world in a state of faith. Esteemed readers, do you know why these hell-bound detractors bark at Hazrat Abu Talib, peace be upon him? Because their real issue is not with Abu Talib, but with his son, Ali ibn Abi Talib. These people, drowning in their inherent filth, attack Abu Talib out of their hatred for Ali, and in doing so, do not shy away from blasphemously declaring - God forbid - the parents of the Messenger of Allah as disbelievers and polytheists, thus disrespecting the honor of Prophethood.

And the hadith they use to justify this reprehensible act, I will delve into it later, but for now, as an introduction, I want to present some remarks about three of the most oppressed figures in Islamic history, the first of whom is Abu Talib, so it becomes clear why Abu Talib openly did not declare his faith, before I begin a detailed discussion on the faith of Abu Talib.

Remember, the religion of God demands sacrifice from every believer, male and female; everything has a price, including Paradise and the pleasure of Allah - these are not my words, but those of the Qur'an, specifically in Surah At-Tawbah, where it is stated: "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise."

And the greatest sacrifice is that of honor, which is far greater than the sacrifice of life and wealth. Being alive and enduring insults and abuses, all in the name of Allah's will.

In the family of the Prophet, there are three individuals who sacrificed their honor to protect the Ahlul Bayt,

The first is Abu Talib.

If he had proclaimed his faith and became famous as a Muslim, he would not have been able to offer the same protection to the Messenger of Allah. The disbelievers of Mecca were in a dilemma because they thought Abu Talib was like them, yet he was providing refuge to the Prophet. In short, the Sage Abu

Talib, by keeping his faith hidden, protected the Messenger of Allah from the plots of the pagans of Mecca.

The second significant figure is Muhammad Hanafiyyah.

After the event of Karbala, Yazid's entire focus was on Imam Sajjad, considering him the Imam. However, Muhammad Hanafiyyah declared himself the Imam, which pleased Yazid as he believed a division had occurred within the family, meaning he did not need to directly oppose Sajjad since his uncle had come forward against him. In this way, Muhammad Hanafiyyah diverted all of Yazid's attention towards himself, ensuring Imam Sajjad's safety, allowing for the mourning for the Lord of Martyrs to be established freely and the duties of Imamate to continue.

The third figure is Ja'far al-Tayyar, who became known as a liar in history due to his false claim to the Imamate.

Believers, when the eleventh Imam was poisoned and martyred, the Caliph made sure a day before that the eleventh Imam had no offspring. Women were sent into the house to check if any other woman was pregnant because it was widely known that when the twelfth would come, he would end the tyrants, to see if there were any signs of birth in any woman. For this reason, the tenth Imam did not keep Bibi Nargis Khatoon in the house; she was kept in a way in the basement of the house that when the birth of Imam Mahdi happened, Bibi was not even called through the front door but was summoned from inside by Hakimah Khatoon, and as soon as she arrived, she was immediately sent to the basement, where she lived her whole life and passed away. To keep Imam Mahdi safe, Ja'far al-Tayyar claimed to be the twelfth Imam and had meetings with the Caliph, also taking money from him so that the Caliph would be convinced that he was not the twelfth Imam about whom the Prophet had spoken and that there was no threat from him. Meaning, he created ties with the Caliph, continuously visiting his court, and this charade went on for about ten years, during which many Shia started to believe him as the Imam since he was the son of the tenth and brother of the eleventh Imam. Ja'far al-Tayyar claimed his elder brother had no children and diverted all attention towards himself; ten years passed, and the Caliph died, and then he revealed who the real Imam was and why he made the claim.

So this was a brief introduction on why Abu Talib kept his faith hidden from the pagans of Mecca, what wisdom was behind it, and like Abu Talib, which other characters sacrificed their honor in defense of Imamate.

Moving forward, as I defend the faith of Abu Talib, let's discomfort the Nasibis... Ya Ali help.

Respected readers, anyone who sets aside prejudice and impartially studies the life of Abu Talib, the immense sacrifices he made for the Messenger of Allah (peace be upon him), and his dedication, bravery, and sacrifices for the protection of Islam, would be compelled to say that such character, sacrifices, and sentiments cannot be of a non-believer. But what about those ignorant followers whose legitimacy of birth is questionable, who sometimes insult the Prophet by calling him one of their own, or by saying - God forbid, then God forbid - that the Prophet could not read or write... and who knows how many absurdities are listed as "authentic" in Sahih Bukhari, Sahih Muslim, etc.

Thus, a narration which every Nasibi defiantly presents out of hatred for Ali in an insulting manner towards Abu Talib is known as the Hadith of Dhahdhah, which goes as follows:

When a person reminded the Messenger of Allah about Abu Talib, he said, "I hope that my intercession will be beneficial for him on the Day of Resurrection. He will be placed in a stream of boiling water, reaching his ankles, which will boil his brain!"

Regarding the hadith of Dhahdhah, all the narrations from the Ahl al-Sunnah have Al-Mughira ibn Shu'ba as their source, who was a known enemy of the Ahlul Bayt of the Prophet. It is narrated in the books of Ahl al-Sunnah that once he was drinking alcohol, and when he became intoxicated, someone asked him what he thought about the leadership (Imamate) of the Banu Hashim, to which he swore by God that he never wishes well for any Hashimi; moreover, Mughira was a sinful person.

This same Mughira, as narrated by Imam Ibn 'Athir, is mentioned by the Messenger of Allah ﷺ saying that from the tribe of Thaqif will emerge a liar and a murderer.

- Ibn Kathir, Al-Bidaya wa-Nihaya, Volume 6, Page 265.

The Sunni scholar Ibn Abi al-Hadid writes that the hadith scholars and commentators say the hadith of Dhahdhah is narrated from the same individual, Al-Mughira ibn Shu'ba, whose hostility towards the Banu Hashim, specifically towards Ali, peace be upon him, is well-known, and his story of adultery and his wickedness is an undisguised matter.

- Ibn Abi al-Hadid, Sharh Nahj al-Balagha, Volume 14, Page 70.

Imam Ibn Asakir writes about Mughira that when Muawiyah raised the flag of rebellion and war broke out between him and Ali, Mughira took the opportunity of Hajj to invite people to obey Muawiyah.

- Ibn Asakir, Tarikh Dimashq, Volume 43, Page 60.

Imam Halabi writes in Sirah Halabiyya:

He committed adultery with a thousand women.

- Ali bin Burhanuddin al-Halabi, Al-Sirah al-Halabiyya, Volume 3, Page 15.

The Sunni scholar Ibn Abi al-Hadid has mentioned this cursed individual at various places, among them:

Ali said about Mughira that he is a person who mixes truth with falsehood, and said: The cause of his acceptance of Islam was his indulgence in sin and deception, which he practiced upon his people; after murdering them, he fled to Medina and declared Islam.

- Ibn Abi al-Hadid, Sharh Nahj al-Balagha, Volume 4, Page 80.

The report of Mughira's adultery is also well known.

- Ibn Abi al-Hadid, Sharh Nahj al-Balagha, Volume 4, Page 69.

So, it is a fact that the narrator of the hadith that raises questions about the faith of Abu Talib was a fornicator, drunkard, deceitful, and known among Ahl al-Sunnah for his debauchery. It's perplexing why Bukhari and Muslim would consider it necessary to accept hadiths from such a cursed individual who was an open enemy of Islam and the Ahlul Bayt. The answer to this must be provided by the Ahl al-Sunnah.

There is a critically important point that alone is sufficient for rejecting this hadith, even without assessing the narrators. It concerns all narrations in

Sahihain that insult the noble status of Abu Talib. These narrations share one thing in common: they indicate that the Prophet ﷺ said his intercession would lessen the punishment of Abu Talib. Both Sunni and Shia scholars unanimously agree that the intercession of the Prophet ﷺ will not be granted to any polytheist or disbeliever; it is specifically for the sinning members of his Ummah.

So now, Ahl al-Sunnah needs to explain: if the Prophet ﷺ sought intercession for Abu Talib, as written, how then could he be a disbeliever or polytheist? Either one must falsely admit that the Prophet ﷺ made a mistake, God forbid, and thus blaspheme, or they must accept that Abu Talib passed away in a state of faith.

Now, here is the text of what the Messenger of God ﷺ said to Lady Khadijah about the marriage conducted by Abu Talib:

The Sunni Imam Zirqani writes:

All praise is due to Allah Who made us among the progeny of Ibrahim and the descendants of Isma'il, made us inhabitants of (the families of) Ma'ad and Mudar, appointed us the custodians of His House (Ka'bah) and made us the keepers of His Sanctuary. He allotted to us a house filled with wisdom and a sacred precinct full of peace, and made us the leaders over people.

This is the son of my brother, Muhammad bin Abdullah. He is such a youth that, when compared with any man from Quraysh, he will always be superior in every aspect, despite having little wealth. But wealth is but a fleeting shadow and something that constantly changes. Furthermore, this nephew of mine, Muhammad (peace and blessings be upon him), is someone you all know very well for his closeness, relationship, and love with me. He marries Khadijah bint Khuwaylid, may Allah be pleased with her, and sets her dowry from my wealth at twenty camels, and his future is very bright, distinguished, and honorable.

- Zirqani on Al-Mawahib, Volume 1, Page 201.

Let me also mention something about Ahl al-Sunnah scholars written about by Imam adh-Dhahabi in "Tabaqat al-Mufasssirin" and considered by Imam Suyuti as a master of language and grammar, namely Imam Raghیب Isfahani.

Abul-Qasim Raghیب Isfahani wrote in Lectures of the Scholars:

Sufyan ibn Uyayna said: "Whoever holds enmity towards Abu Talib is a disbeliever." When asked for a reason, he said: "Because the Prophet ﷺ loved him. Hence, Allah Almighty says 'Indeed, you cannot guide those whom you

love.’ And whoever holds enmity towards someone whom the Messenger of Allah loves is a disbeliever.”

- Lectures of the Scholars, Volume 4, Page 480

Now, I present the words of Sayyid al-Bat’ha, Abu Talib, peace be upon him, from the books of Ahl al-Sunnah and invite the unbiased Muslims to read this carefully and decide for themselves: can the guardian of the Messenger of Allah ﷺ, God forbid, be a disbeliever?

Imam Ibn Hisham in his book Seerat al-Nabi quotes the words of Hazrat Abu Talib:

“Do you not know that we found Muhammad ﷺ a Prophet like Moses, written about in the earliest scriptures? And that there is love for him among the worshippers, and there is no good but from those whom Allah has blessed with love.”

- Ibn Hisham, As-Seerat an-Nabawiyyah, Dar al-Ma’rifah, Vol. 1, p. 352.

Ibn Abi al-Hadid quotes in his book these words of Abu Talib:

“Indeed, I am of the religion of the Prophet Ahmad.

O witnesses of Allah, bear witness.

He who goes astray in religion, indeed, I am guided.”

- Ibn Abi al-Hadid, death: 656 AH, Sharh Nahj al-Balagha Vol. 2, p. 278.

Let the Nasibis see how Abu Talib is reaffirming his faith...

Moving on,

Imam Abu Ya’la in his Musnad narrates this tradition which he describes as having a strong chain of transmission:

Observe,

Muhammad bin Abdullah bin Numayr narrated from Yunus bin Bukayr who narrated from Talha bin Yahya, on the authority of Musa bin Talha, who narrated from Aqeel bin Abi Talib, who said: The Quraysh came to Abu Talib and said, “Your nephew hurts us in our gathering places and in our mosque; so stop him from harming us.” Abu Talib said, “O Aqeel, bring Muhammad to me.” I brought

him, and Abu Talib said, "O my nephew, your cousins claim you hurt them in their gathering and in their mosque; refrain from this." Then, the Messenger of Allah ﷺ looked up to the sky and said, "Do you see this sun?" They said, "Yes." He said, "I am no more able to leave this message I have brought to you than you are able to fetch me a flame from it." Upon hearing this, Abu Talib said: "My nephew does not lie, so return back."

- Abu Ya'la al-Mawsili al-Tamimi, Ahmad bin Ali bin al-Muthanna (died 307 AH), Musnad Abi Ya'la Vol. 12 p. 176, Research: Hussein Saleem Asad, Publisher: Dar al-Ma'moon for Heritage - Damascus, First Edition, 1404 AH - 1984 CE

Imam Ibn Athir also quotes the words of Abu Talib:

"By the Lord of the House, we shall not surrender Ahmad (Prophet Muhammad ﷺ) for sorrow from the clutches of time or distress."

- Ibn Kathir al-Dimashqi, Abu al-Fida Ismail ibn Umar al-Qurashi (died 774 AH), Al-Bidaya wa'l-Nihaya Vol. 3 p. 310, Publisher: Dar Ibn Kathir.

Imam Shami, in his "Seerat Khair al-Abad," testifies to the faith of Abu Talib in these words:

"I seek refuge in the Lord of mankind from everyone who unjustly accuses us of evil or falsely attributes us with falsehood."

- Al-Salihi al-Shami, Muhammad bin Yusuf (died 942 AH), Subul al-Huda wa'l-Rashad in the Biography of the Best of Humanity Vol. 2 p. 506, Research by: Adil Ahmad Abdul Mawjood and Ali Muhammad Muawad, Publisher: Dar al-Kutub al-'Ilmiyya - Beirut, First Edition, 1414 AH.

Ibn Abi al-Hadid writes:

"If it were not for Abu Talib and his son, the religion would not have been upheld. Abu Talib provided shelter and protection for the religion in Mecca, and Ali made it possible for the religion's dove to fly in Medina. What was started by Abdul Manaf was completed by Ali."

- Ibn Abi al-Hadid, Vol. 14, p.84

Even the Messenger of Allah ﷺ said:

"As long as Abu Talib was alive, Quraysh were afraid to harm me."

- Al-Mu'tazili, Ibn Abi al-Hadid, Sharh Nahj al-Balagha Vol. 14 pp.65-84

Imam Nasa'i writes:

"Abu Talib was the first during the time of pre-Islamic ignorance to make taking an oath and swearing obligatory for the heirs of a murder victim, and Islam confirmed and endorsed this practice."

- Sunan Nasa'i, Vol. 8, pp.2-4

Now, Ahl al-Sunnah should tell us, how did those practices institutionalized by Abu Talib during the era of pre-Islamic ignorance, according to them, God forbid, become so significant to Allah that He incorporated those rulings into His religion as part of the Sharia? Is there an answer?

Imam Halabi at another place writes that Abu Talib said:

"Muhammad is the trustee of Quraysh and the truthful Arab. He embodies all virtues. Hearts believe in him, but tongues hesitate out of fear." And in the end, he stated: "Love him (Muhammad) and be among those who support him."

- Sirah Halabi, Vol. 1, p.291

Let's also discuss the great sacrifices made by Abu Talib, peace be upon him, in the protection of the Messenger of Allah ﷺ. Consider this:

Ibn Hisham writes:

Historical narratives show that Abu Talib continually supported the Prophet ﷺ without fail, against Quraysh's pressure, conspiracies, intimidations, and the threats they posed. Though Abu Talib was 75 years old at the time of the Prophet's mission, he steadfastly supported and accompanied him from the beginning. He declared his unwavering and all-encompassing support for the Prophet ﷺ during formal meetings with the notables of Quraysh.

- Sirah Ibn Hisham, Vol.1, pp.172-173

Ibn Hisham further writes, also documented by Imam Baladhuri:

"The Quraysh said: 'Surrender the Messenger of God to us so we may kill him. We will give you Amarah ibn Walid al-Makhzumi, Mecca's most beautiful youth, in exchange.' To which the faithful Quraysh responded: 'Do you want me to hand over my son for you to kill, while I should feed and nurture your son?' Abu Talib



then cursed the Quraysh and threatened to kill them if they didn't desist from their plots against the Messenger of Allah ﷺ."

- Sirah Ibn Hisham, Vol.1, p.173
- Ansab Al-Ashraf, Vol. 1, p.31

Imam Halabi describes Abu Talib in the following manner:

"Abu Talib, like his honored father, Abdul Muttalib, had made alcohol consumption haram upon himself."

- Sirah Halabi, Vol. 1, p. 184

Imam Ibn Sa'd in "Tabaqat Ibn Sa'd" quotes Ibn Hisham writing:

"Abu Talib used to give special attention to the Messenger of Allah ﷺ, showing him kindness beyond that to his own sons, providing the best food for him, laying his bed next to his own, and always striving to keep him close."

- Tabaqat Ibn Sa'd, Vol. 1, p. 119.

Now, let's examine the testament of Abu Talib at the time of his death, which is recorded not in Shia books but in credible historical texts of the Ahl al-Sunnah. First, the Arabic text of Abu Talib's testament, followed by its translation:

"When Abu Talib was nearing death, and the nobles of Quraysh had gathered around him, he commended them saying: 'O people of Quraysh, you are Allah's chosen among His creation,' until he said: 'And I enjoin you to be good to Muhammad for he is the trustworthy of Quraysh and the truthful among the Arabs, and he embodies everything I enjoined upon you. He has brought to us a matter accepted by hearts yet denied by tongues out of fear of hostility. By Allah, as if I see the ragtags of Arabs, people from distant lands, and the downtrodden among men have responded to his call, verified his words, and magnified his command... O people of Quraysh, this son of your brother, be protectors for him and guardians for his party. By Allah, no one treads his path but will be guided, and no one holds onto his guidance but will be felicitous. Had I a longer life and a delay in my term, I would have repelled all harms from him and defended him from calamities.'"

## References:

- Al-Kala'i al-Andalusi, Al-Ikhtifa fi ma tadummanahu min Maghazi Rasulullah ﷺ wa al-Thalatha al-Khulafa, Vol. 1, p. 295.
- Al-Salihi al-Shami, Subul al-Huda wa al-Rashad fi Sirah Khayr al-'Ibad, Vol. 2, p. 429.
- Al-Halabi, Al-Sirah al-Halabiyyah, Vol. 2, p. 49.
- Al-'Asimi al-Makki, Samt al-Nujum al-'Awali fi Anba' al-Awwal wa al-Tawali, Vol. 1, p. 394.

Now I am quoting Imam Bayhaqi's statement regarding the faith and belief of Abu Talib as well as all the ancestors of the Messenger of Allah ﷺ, which is also present in 'Umdat al-Talib:

"Abu Talib's honored father and the Messenger of Allah ﷺ's grandfather, Abdul Muttalib, was revered and honored by all Arab tribes; they knew him as a preacher of monotheism and the religion of Ibrahim (Abraham). Abu Talib and the father of the Messenger of Allah ﷺ, Abdullah ibn Abdul Muttalib's honored mother was Fatima bint Amr al-Makhzumi."

- Bayhaqi, Ahmad bin Husayn, Dalail al-Nubuwwah wa Ma'rifat Ahwal Sahib al-Shari'ah, Vol. 1, p. 75.
- 'Umdat al-Talib, p. 20.

Finally, I am presenting the circumstances of the noble Abu Talib's death to all the ill-fated Nasibis, showing them the state of your Messenger ﷺ at the death of Abu Talib and what he ﷺ said... Ibn Abi al-Hadid in his commentary, also documented by Imam Ibn Athir in Al-Bidayah wa Al-Nihayah and also recorded in The History of the City of Damascus, says:

"The Messenger of Allah ﷺ expressed his sorrow at the passing of Abu Talib, saying: 'The people of Quraysh never dared to harm me until Abu Talib passed away.'"

- Ibn Abi al-Hadid, Sharh Nahj al-Balagha, Vol. 14, pp. 65 to 84.
- History of Medina Damascus, Vol. 66, p. 339.
- Ibn Kathir, Al-Bidaya wa al-Nihaya, Vol. 3, p. 164.

Imam Maqrizi in his composition “Mut’at al-Asma’” writes:

“The Messenger of Allah ﷺ declared the year of the deaths of Khadijah and Abu Talib as the ‘Year of Sorrow’.”

- Mut’at al-Asma’, Vol. 1, p. 45.

Now to conclude this writing with some mention of the mother of Ali ibn Abi Talib ﷺ,

Al-Ya’qubi reports: It is narrated from the Messenger of Allah ﷺ regarding the honorable wife of Abu Talib, Fatimah bint Asad, who was a Muslim and a woman of great stature, that upon her death, the Prophet ﷺ said:

“Today, my mother has died.”

He gave her his garment as a shroud and lay down in her grave for a while. When those present asked why the Prophet ﷺ was so sorrowful and grieved at the death of Fatimah bint Asad, the Prophet ﷺ said: “She indeed was my mother because she would feed me full while keeping her own children hungry. She would let them be clad in dust while keeping me clean. She indeed was my mother.”

- Tarikh Ya’qubi, Vol. 1, p. 863

“Peace be upon you, O chief of Bataha (Mecca) and the son of its chief. Peace be upon you, O inheritor of the Kaaba after its construction. Peace be upon you, who supported and cared for the Messenger of Allah. Peace be upon you, O uncle of Muhammad Mustafa and father of Ali Murtada. Peace be upon you, O Baida’ Allah (the greatest man of the city of Mecca), peace be upon you, O defender of the religion of Hanif, and those who sacrificed their lives in aid of the Master of Messengers ﷺ. Peace be upon you and your son, the Commander of the Faithful, and may God’s mercy and blessings be upon you all.”

And peace be upon you,

the servant of Abu Talib (as),

Abu Abdullah

## Chapter 40:

## Rebuttal to Milad Opposition Groups on the Occasion of Eid Milad-un-Nabi ﷺ

In the name of Allah, the Most Gracious, the Most Merciful.

“O Allah, send Your blessings on Muhammad and the family of Muhammad, just as You sent blessings on Ibrahim and the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.”

As promised to a Sunni brother, on the occasion of Eid Milad-un-Nabi ﷺ, I am writing this response to those who oppose Milad (the celebration of the Prophet’s birthday) and criticize it, in the form of a Shia response to the vile and rejected thoughts shared in Asrar Ahmad’s video. Starting this writing with “Ya Ali Madad” (Help, O Ali), hopeful that this will strengthen the unity among Muslims.

I wonder whether to respond to these Nasibs (a derogatory term for those who show enmity towards Ali and the Ahlul Bayt) with reason or with Hadith narrations. From within me comes the voice, “Abu Abdullah, if these individuals had any sense, would they absurdly argue that celebrating the blessed birth of the Prophet, who taught the world what’s lawful and unlawful, is, God forbid, an innovation and haram? May God’s curse be upon those who blaspheme...”

I want to clarify that the illegitimacy of an act does not depend on whether the Prophet ﷺ, the family of the Prophet ﷺ, or the Companions did it, but whether Allah and His Messenger ﷺ prohibited it.

If it is prohibited, then it is illegitimate, and if not, then it is permissible. Because in jurisprudence, it is a principle that:

“The foundation of things is permissibility,” meaning everything is considered permissible and lawful unless specifically prohibited by the Sharia. Since there is no Quranic or Hadith prohibition against organizing religious gatherings to celebrate Eid Milad-un-Nabi ﷺ, celebrating the Prophet’s birthday is also permissible.

Since these ignorant individuals prefer playing with Hadith and accept the words of their unlearned ancestors over the dignity of their Prophet ﷺ, let’s bind them with it and silence their blasphemous ideologies with arguments...

Let's begin the defense of the celebration of the birthday of the brother of believers, Imam Ali عليه السلام. "Naray Haideri, Ya Ali."

I start with a book that this group values more than Bukhari, i.e., Sahih Muslim...

In Sahih Muslim, Book of Fasting, the chapter on the recommendation of fasting three days of every month and fasting on the days of 'Arafat, 'Ashura, Monday, and Thursday Hadith number: 2747 is observed:

It was asked about fasting on Monday, he (the Prophet ﷺ) said: "That is the day on which I was born, and the day on which I was commissioned or on which revelation came to me."

This narration, reported by Abu Qatada, Allah be pleased with him, mentions that the Messenger of Allah ﷺ was asked about fasting on Mondays, and he ﷺ responded, "I was born on that day, and it was on that day I was commissioned (as a Prophet) or when the revelation was sent down to me."

This same Hadith is also available in Sunan al-Kubra al-Bayhaqi, Volume 4, Page 286, and Sunan al-Kubra al-Nasa'i, Volume 5, Page 146.

In this narration, it is clearly seen that when the Prophet ﷺ was asked about fasting on Monday, he emphasized and endorsed fasting on this day for two significant reasons. It implies that the Companions used to fast every Monday as a form of gratitude for the blessing of the birth and commission of the Prophet ﷺ.

Imam Abdur-Rahman al-Maliki, after quoting this hadith, says:

"The honor of this day inherently signifies the honor of the month in which the Prophet ﷺ was born. Therefore, it is appropriate that we respect this month rightfully and prefer it over other months, just as Allah has favored some months over others."

- Al-Mudkhal, Vol. 2, p.3, Abu Abdallah Muhammad bin Muhammad bin Muhammad al-Abdari al-Fasi al-Maliki

Hence, in light of this reference, the assertion of those who claim celebrating the Prophet's birthday as innovation and falsehood is baseless because the Prophet ﷺ himself observed fasting on this day in celebration of his birth and mission, teaching this to his Companions as well.

Moving on...

The Prophet ﷺ also celebrated his birthday by performing an 'Aqiqah (sacrifice) after having received the station of Prophethood, and this is also mentioned in respectable narrations by the Ahl al-Sunnah.

Please observe this narration:

Anas narrates that the Prophet had the 'Aqiqah performed on his behalf after being bestowed with Prophethood.

- Al-Sunan al-Kubra, Book of Sacrifices, Chapter on 'Aqiqah as a Sunnah, Hadith: 18678

The great scholar of Ahl al-Sunnah, Imam Jalaluddin al-Suyuti, uses this hadith to argue in favor of celebrating Eid Milad-un-Nabi as commendable, stating:

“I argue, based on another principle, which is what Al-Bayhaqi reported from Anas—that the Prophet performed 'Aqiqah for himself after Prophethood, even though it was transmitted that his grandfather Abdul Muttalib performed 'Aqiqah for him on the seventh day after his birth. Since 'Aqiqah is not repeated, it is interpreted that what the Prophet did was to express gratitude for Allah creating him as a mercy to the worlds and legislating it for his Ummah... Thus, it is also commendable for us to express gratitude for his birth by gathering together, feeding people, and other acts of worship and expressions of joy.”

- Al-Hawi lil-Fatawi, Vol. 1, p. 188

Imam Halabi, after quoting this narration, has considered it a basis and standard for celebrating the Prophet’s birthday:

“This act by the Prophet is interpreted as expressing gratitude for Allah creating him as a mercy to the worlds and legislating it for his Ummah.”

- Al-Halabi, Al-Sirah al-Halabiyyah fi Sirah al-Amin al-Ma’mun, Vol. 1, p. 130

Now that we have presented the views of Imam Suyuti and Imam Halabi, the matter should be considered settled. However, we Shi’as are well aware that the only tactic left for the Nasibis is to try to discredit this hadith, in an attempt to invalidate the verdict of Suyuti and Halabi on celebrating Milad.

However, they forget that it’s not a Barelvi Ahl al-Sunnah brother responding to them, but a humble servant connected to the door of Ahlul Bayt giving a reply on

behalf of Bareilvi brothers to the Nasibi gentlemen. Here are the opinions of Ahl al-Sunnah scholars on the authenticity of this hadith...

Al-Maqdisi, after mentioning this narration, has also declared it sahih (authentic):

Muhammad ibn Ahmad ibn Nasr in Isfahan informed us that Al-Hasan ibn Ahmad Al-Haddad informed them while Ibn Abi Na'im Ibn Sulaiman Ibn Ahmad Al-Tabarani were present, Ahmad ibn Mas'ud, who is Al-Maqdisi, narrated to us from Al-Haytham ibn Jamil, who narrated from Abdullah ibn Al-Muthanna from Thamamah ibn Abdullah ibn Anas from Anas that the Prophet ﷺ performed 'Aqiqah for himself after being commissioned as a Prophet. Its chain of narration is sahih (authentic).

- Al-Maqdisi Al-Hanbali, Al-Ahadith Al-Mukhtarah, Vol. 5, p. 204

Imam Haythami's stance on the 'Aqiqah hadith:

Narrated by Anas that the Prophet ﷺ performed 'Aqiqah for himself after being commissioned as a Prophet, narrated by Al-Bazzar and Al-Tabarani in Al-Awsat. The men of Al-Tabarani are men of Sahih except for Al-Haytham Ibn Jamil, and he is reliable (thiqah).

- Al-Haythami, Majma' Al-Zawa'id wa Manba' Al-Fawa'id, Vol. 4, p. 59

Imam Dimyati's stance on the 'Aqiqah hadith:

It is good to perform 'Aqiqah for oneself as mentioned because the Prophet ﷺ performed 'Aqiqah for himself after Prophethood. Mentioned in Fath Al-Jawad and claims of its invalidity by Al-Nawawi are rejected. Rather, it is a good (hasan) hadith.

- Al-Dimyati, Hashiyah 'I'anat Al-Talibeen 'Ala Hal Alfaz Fath Al-Mu'in li Sharh Qurrat Al-'Ayn bi Mahimat Al-Deen, Vol. 2, p. 336

Imam Zain al-Din Al-Iraqi's stance on the 'Aqiqah hadith:

It is narrated that the Prophet ﷺ performed 'Aqiqah for himself after Prophethood... I say it has a path that is not bad, narrated by Abu Al-Sheikh and Ibn Hazm from the narration of Al-Haytham bin Jamil.

- Tahrir Al-Tathrib fi Sharh Al-Taqrif, Vol. 5, p. 180

### I Have a Call to Proclaim Truth

Abd Al-Wahhab Abd Al-Latif, a professor at Al-Azhar University, on the 'Aqiqah hadith:

It is well-known that the Prophet ﷺ performed 'Aqiqah for himself... One of them is from the narration of Abu Bakr Al-Mustamli from Al-Haytham bin Jamil... So the hadith has a strong chain.

- Tuhfat Al-Ahwadhi, with research by Abdul Wahab Abdul Latif, Vol. 5, pp. 116-117

Thus, the “Rijali ducks” (a metaphor for those who scrutinize narrator chains) have received their answer...

Now, let all Nasibis take note, one by one, of the fatwas and statements of esteemed Sunni scholars and imams...

#### **Imam Ibn Hajar al-Asqalani**

Ibn Hajar al-Asqalani, a Sunni Shafi'i scholar, responded to a question by stating that celebrating the birth of the Prophet ﷺ is a good and virtuous act. Suyuti narrates his response as follows:

“Shaikh al-Islam, Hafiz of the age, Abu al-Fadl Ahmad ibn Hajar was asked about the practice of Mawlid, and he answered with the following: The foundation of the Mawlid practice is an innovation that was not transmitted by any of the righteous predecessors from the first three centuries. However, it includes both commendable and objectionable aspects, so whoever pursues its commendable aspects and avoids its objectionable ones, his act would be considered a good innovation.”

- Al-Suyuti, Jalal al-Din (d. 911 AH), Al-Hawi lil-Fatawi, Vol. 1, p. 188

#### **Imam Jalaluddin Suyuti**

Suyuti, a Sunni scholar of fiqh (Islamic jurisprudence) and tafsir (Quranic exegesis), also stated that celebrating the birth of the Prophet ﷺ is commendable and those who partake in it receive rewards:

“The question arose regarding the practice of the Prophet’s Mawlid in the month of Rabi’ al-Awwal: What is its ruling from a Shariah perspective? Is it commendable or reprehensible? Does the doer of it receive a reward?



The answer: In my view, the primary act of the Mawlid, which entails gathering people, reciting whatever is facilitated from the Quran, narrating reports about the early life of the Prophet ﷺ and the signs that occurred at his birth, followed by laying out a cloth with food for the people to eat and then disperse without any excess, is a good innovation for which the doer is rewarded, due to the veneration it shows towards the Prophet ﷺ and the joy and celebration of his noble birth.”

- Al-Hawi lil-Fatawi, Vol. 1, p. 181

### **Imam Salehi Shami**

Addressing the statement of a scholar who said that celebrating the birth is not a religious act, Salehi Shami raised an objection, saying:

“The intention here is nothing but to be thankful to Allah Almighty for the birth of this noble Prophet ﷺ in this honorable month. This is the intended meaning of the intention behind the Mawlid, and without a doubt, it is a commendable intention.”

- Subul al-Huda wal-Rashad, Vol. 1, p. 373

### **Imam Ibn Jazari**

Shams al-Din Muhammad ibn Muhammad Jazari Shafi'i, a Sunni scholar, in his book “Al-Tarif bi Al-Mawlid Al-Sharif,” mentioned the report about the reduction of Abu Lahab’s punishment in hell due to him releasing his slave girl Thuwaybah upon hearing the news of the birth of the Prophet ﷺ. Then he explicitly says that if Abu Lahab could have his punishment reduced for this act, then certainly, the reward for the Muslims of monotheism, who rejoice and celebrate the birth of the Prophet ﷺ, is indeed Paradise. Ibn Jazari even swears upon this belief. Ibn Jazari’s statement was quoted by Al-Suyuti in his book “Al-Hawi lil Fatawi” as follows:

“Then, I saw Hafiz Shams al-Din ibn Jazari saying in his book titled ‘Al-Tarif bi Al-Mawlid Al-Sharif’: ‘It was seen that Abu Lahab was seen in a dream after his death and was asked about his state. He said: ‘I am in the Fire, except that it is lightened for me every Monday night, and I can suck some water between my fingers the size of this,’ and he indicated to the tip of his finger because I freed Thuwaybah when she gave me the glad tidings of the birth of the Prophet ﷺ and because she suckled him.

‘If Abu Lahab, the disbeliever who was condemned in the Quran, could be rewarded in hell for his joy on the night of the Prophet’s birth ﷺ, what about a Muslim monotheist from the Prophet’s Ummah ﷺ who rejoices at his birth and does whatever he can in his love? By my life, his reward from the Generous Allah is surely to enter him into the gardens of bliss by His grace.’”

- Al-Hawi lil-Fatawi by Al-Suyuti, Vol. 1, p. 188

### **Imam Abu Al-Khayr Sakawi**

Sakawi Shafi’i explicitly stated that Muslims around the world perform virtuous deeds in celebrating the birth of the Prophet ﷺ. Then, quoting Salehii Shami, he said:

“Hafiz Abu al-Khayr al-Sakawi—may Allah have mercy on him—in his fatwas said: ‘The practice of celebrating the noble Mawlid was not transmitted by any of the righteous predecessors from the first three virtuous centuries. It happened later. Then Muslims in all regions and major cities celebrate every year on the day corresponding to the Prophet’s birth ﷺ by preparing magnificent feasts that include splendid matters, giving alms during its nights, showing happiness, increasing charitable acts, focusing on reading the noble birth story, manifesting from its blessings every tremendous grace.’”

- Subul al-Huda wal-Rashad, Vol. 1, p. 362

### **Imam Abd al-Rahman Abu Shama**

Abu Shama, a Shafi’i scholar, has clearly stated that celebrating the birth of the Prophet ﷺ is a good and virtuous act that has recently begun. This act is meant to respect the Prophet ﷺ and express gratitude to Allah for this great blessing:

“One of the best innovations of our time in this regard is what is done in the city of Arbil, may Allah protect it, every year on the day coinciding with the Prophet’s birth ﷺ. This includes alms-giving, acts of kindness, displaying decorations and joy. Indeed, this, along with being kind to the poor, expresses love for the Prophet ﷺ, veneration, and magnificence in the heart of the doer, and gratitude to Allah Almighty for the blessing of the existence of His Messenger ﷺ, who was sent as a mercy to the worlds, and upon all the messengers.”

He concludes by clarifying that the first to celebrate the Prophet’s birth in this manner was a pious individual in the city of Mosul:

“The first to do this in Mosul was Sheikh Umar ibn Muhammad Al-Malla, one of the renowned righteous individuals, followed by the people of Arbil and others, may Allah have mercy on them.”

- Al-Ba'ith 'Ala Inkar Al-Bida' w Al-Hawadith, Vol.1, p. 23

### **Imam Ibn Yahya Shafi'i**

Sheikh Nasir al-Din Mubarak Ibn Yahya Shafi'i also considered the celebration of the Prophet's ﷺ birthday as permissible and mentioned that there are rewards and merits for doing so. His statement was quoted by Salehi Shami in his book as follows:

“The esteemed Imam and scholar Nasir al-Din, renowned as Ibn al-Tabbakh, in his fatwa stated: If a person spends on that night (of the Prophet's birthday), gathers people to feed them permissible food, presents to them what is permissible to listen to, and gives garments to the attendees who are eager for the Hereafter, all done in celebration of his (the Prophet's) birth, then all such acts are permissible and the doer is rewarded.”

- Al-Salehi al-Shami, Muhammad bin Yusuf (d. 942 AH), Subul al-Huda wal-Rashad fi Sirah Khayr al-'Ibad, Vol. 1, p. 363

### **Imam Ibn Abbad al-Rundi**

Ibn Abbad Maliki also declared the celebration of the Prophet's ﷺ birthday as permissible and referred to this day as the Eid of Muslims, refuting claims against the celebration being an innovation. His words were quoted by Muhammad bin Abdul Rahman al-Maghribi as:

“In his major treatises, he states, 'As for Mawlid, what appears to me is that it is one of the Eids of the Muslims and a season of theirs. Whatever actions are done in it that align with the existence of joy and happiness for that blessed birth; like lighting candles, visually and audibly pleasing acts, adorning oneself with exquisite clothes, riding fine mounts, are all permissible actions and not to be criticized based on comparison with other joyful times. Declaring these actions an innovation for this time, which heralded the essence of existence, elevated the knowledge of witnessing, dispelled the darkness of disbelief, and denying that this occasion is a sanctioned season for the people of faith, and comparing it with Nowruz or Mehragan, is heavily disparaged, repelled by healthy hearts and upright views.”

- Al-Maghribi, Muhammad bin Abd al-Rahman Abu Abdullah (d. 954 AH), Mawahib al-Jalil li Sharh Mukhtasar Khalil, Vol. 2, p. 407

Let me now end this discussion on fatwas with the statement of another Sunni Imam.

### **Imam Hazrami Shafi'i**

Hazrami Shafi'i has explicitly said that the people of Mecca gather on the night of the Prophet's ﷺ birthday at the place of his birth and perform acts of worship, supplication, and seek intercession at this blessed site. Some scholars of that time also issued fatwas about the permissibility and virtuousness of such acts:

“The scholars of the Seerah have written: ‘The Prophet ﷺ was born in Rabi’ al-Awwal, on a Monday, without any dispute... in Mecca, in the Sha’ab Abi Talib, the place where the people (of Mecca) gather on the night of the noble birth for remembrance, supplication, and seeking blessings from his birthplace [peace be upon him]. A group of latter scholars deemed the activity of Mawlid with this intention as good and praiseworthy.”

- Al-Hazrami Al-Shafi'i, Muhammad bin Umar Bahraq (d. 930 AH), Hada'iq al-Anwar wa Matale' al-Asrar fi Sirah al-Nabi al-Mukhtar, Vol. 1, p. 105

To conclude, the claim by Nasibis that the Prophet ﷺ himself did not celebrate his birthday is contradicted by the statements of revered Ahl al-Sunnah imams like Ibn Hajar al-Asqalani and Jalaluddin Suyuti, who have affirmed the celebration of the Prophet's birthday in light of narrations. One such narration clearly states that the Prophet ﷺ celebrated his 'Aqiqah years after his birth, demonstrating the permissibility and virtue of commemorating his birth.

And another false claim is that the Companions also did not celebrate the Prophet ﷺ's Mawlid (birthday celebration). Yet, according to a narration in Sahih Muslim, the Companions used to fast every Monday as a form of celebration and happiness for the Prophet ﷺ's advent into the world and his commissioning as the Messenger.

So now, my task here is done.

And peace be upon you

Abu Abdullah.

## Chapter 41:

**Defense of the text of Ziyarat-e-Ashura and unveiling the true face of Muawiyah ibn Abi Sufyan**

In the name of Allah, Most Gracious, Most Merciful.

Peace be upon you, Labbaik Ya Hussain.

I commence my writing with sentences from Ziyarat Ashura, without the repetition of which a believer, let alone a human, is not deemed worthy:

“Oh Allah, reserve Your curse for the first oppressor specifically from me and start with him first, then (curse) the second, the third, and the fourth. Oh Allah, curse Yazid the fifth, and curse Obaidullah ibn Ziyad, ibn Marjana, Umar ibn Sa’d, Shimr, and the family of Abu Sufyan, and the family of Ziyad, and the family of Marwan until the Day of Judgment.”

Please accept my apology first as this writing is going to be considerably long because the cursed lineage has once again supported the enemy of Islam, the enemy of the Prophet ﷺ and his family ﷺ, the offspring of the liver-eater Hind - the damned of Sham, Muawiyah ibn Abu Sufyan, trying unsuccessfully to present him in a respectable light against the family of the Prophet ﷺ. This has compelled me to unveil his true face so vividly that his illegitimate descendants think a hundred times before coming to his defense in the current era.

Briefly encapsulating the prelude, let me present some remarks for the public regarding how I am bringing this writing to you...

I am dividing this writing into several sections as follows:

- Muawiyah’s dubious lineage from the books of Ahl al-Sunnah
- The Prophet ﷺ’s curse on Muawiyah and the command to kill him
- Investigative scrutiny of Muawiyah being a scribe of revelation
- The role of Muawiyah in the murder of Uthman and in the murder of Umm al-Mu’minin
- Muawiyah cursing and having Imam Ali ibn Abi Talib cursed from the pulpits

- Muawiyah killing 70,000 Companions to gain power
- Muawiyah's role in poisoning the grandson of the Prophet ﷺ, Imam Hasan
- Companions of the Prophet's ﷺ treatment towards the Sunnah due to Muawiyah

Without further ado, let's move directly to the content from Sunni books...

### **Muawiyah's dubious lineage from the books of Ahl al-Sunnah**

Regarding Muawiyah having four fathers, Imam of Ahl al-Sunnah Zamakhshari wrote:

Muawiyah was attributed to four: to Musafir ibn Abi Amro, to Umara bin Walid, to Abbas ibn Abdul Muttalib, and to Subah, a black singing slave who belonged to Umara. They said: Abu Sufyan was ugly and short-statured, and Subah was a handsome young man retained by Abu Sufyan for his service. Hind, Abu Sufyan's wife, enticed him for illicit relations. (Muawiyah was born as a result of this illicit act.)

- Rabi' Al-Abrar, Volume 4, Pages 274-275

### **Curse of the Prophet ﷺ on Muawiya and the Prophet's ﷺ Order to Kill Him**

Imam Haythami in his book Majma' al-Zawa'id quotes a narration from Ammar Yasir about Muawiya stating, "By Allah, they did not embrace Islam but capitulated outwardly, concealing disbelief. When they found supporters, they manifested their internal disbelief."

- Majma' al-Zawa'id wa Manba' al-Fawa'id, Author: Ali bin Abi Bakr al-Haythami, Publisher: Dar al-Rayyan for Heritage / Dar al-Kitab al-Arabi - Cairo, Beirut - 1407, Volume 1, Page 113, Chapter on Hypocrites.

Imam Tabari has narrated in his book History of Tabari:

"And he (Muawiya) was leading a donkey with Abu Sufyan riding it, and Yazid, his son, driving it from behind,"

After stating this, Tabari quotes the Prophet ﷺ saying, "May Allah curse the leader, the rider, and the driver," meaning the Prophet ﷺ cursed all three of them!

- History of Tabari, Author: Abu Ja'far Muhammad ibn Jarir al-Tabari, Volume 5, Page 622, Chapter on the significant events that occurred.

Similarly, in the authoritative Sunni book Al-Mukhtasar fi Akhbar al-Bashar, Abu al-Fida mentioned the same narration:

"Abu Sufyan coming forth with Muawiya leading him, and Yazid, brother of Muawiya, driving him, the Prophet said: 'May Allah curse the leader, the rider, and the driver.'"

- Al-Mukhtasar fi Akhbar al-Bashar, Author: Abu al-Fida Imad al-Din Ismail bin Ali, Volume 2, Page 57, Chapter on the Caliphate of Abu al-Abbas

In the book Masail Imam Ahmad bin Hanbal, a narration from Ishaq ibn Ibrahim Nishapuri has been quoted as saying:

"I heard Ali ibn Jad saying: By Allah, Muawiya died not upon Islam," implying he did not leave this world as a Muslim.

The same narration is also mentioned in the book Ansab al-Ashraf by Baladhuri, and more than 50 Sunni scholars have narrated it:

"I was with the Prophet ﷺ when he said: 'Soon a man will enter from this path who will die not upon my religion.'" The narrator states, "I had just left my father who had made ablution and I was holding off urinating in fear that he might come," he said: "Then Muawiya entered, and the Prophet ﷺ said: 'He is the one,'" implying that Muawiya would not die upon Islam.

- Ansab al-Ashraf, Author: Ahmad bin Yahya bin Jabir bin Dawud al-Baladhuri, Edited by Suhail Zakkar and Riyad al-Zirikli, Volume 5, Page 126, Narration 362

Imam Haythami, after quoting this narration, has stated:

"Narrated by al-Bazzar and its men are trustworthy."

- Majma' al-Zawaid wa Manba' al-Fawaid, Author: Ali bin Abi Bakr al-Haythami, 1407, Volume 1, Page 113, Chapter about Hypocrites

Similarly, Al-Tabarani has mentioned the same words in his book Al-Mu'jam al-Kabir:

“The Messenger of Allah ﷺ said, ‘May Allah curse the driver and the rider, one of them is so-and-so’, they said, ‘O Allah, yes.’”

- Al-Mu’jam Al-Kabir, Author: Sulaiman bin Ahmad bin Ayub Abu al-Qasim al-Tabarani, Publisher: Maktaba Al-Zahra - Mosul - 1404 - 1983, Second Edition, Reviewer: Hamdi bin Abdulmajid al-Salafi, Volume 3, Page 71, Hadith 2698

Imam Baladhuri in Ansab al-Ashraf writes:

“Al-Hasan said: The Messenger of Allah ﷺ said: ‘If you see Muawiya on my pulpit, kill him’; but they neglected his command and did not prosper or succeed.”

Imam Baladhuri also narrates another hadith from Abdullah ibn Mas’ud stating:

“Abdullah ibn Mas’ud said: The Messenger of Allah ﷺ said: ‘If you see Muawiya ibn Abi Sufyan delivering a sermon on the pulpit, strike his neck.’”

Now, let’s look at another narration mentioned by Imam Baladhuri confirming the Prophet’s ﷺ confirmation of Muawiya being in Hell. Observe this narration:

“Salem bin Abi al-Ja’ad said, The Messenger of Allah ﷺ said: ‘Muawiya will be in a locked coffin in Hell.’”

- Ansab al-Ashraf, Volume 5, Pages 136, 137

Prominent Sunni historian Imam Tabari also wrote:

“Indeed, Muawiya is in a coffin of fire in the lowest abyss of Hell.”

- Tarikh al-Tabari, Author: Abu Ja’far Muhammad bin Jarir al-Tabari, Volume 5, Page 622, Chapter on the significant events that occurred

Ali ibn Jad, who is considered trustworthy, has written:

“It doesn’t harm me to say that Allah will punish Muawiya.”

- Su’ālāt Abi ‘Ubayd al-Ajuri Abu Dawud al-Sijistani, Sulaiman bin al-Ash’ath Abu Dawud al-Sijistani, Publishing place Madinah Munawwara, Vol 1, Page 254, Q 338

Note: I could provide more references regarding the Prophet’s ﷺ curse on Muawiya, but for the sake of brevity, I’m moving forward.



### **Research Operation into Claim of Muawiya Being a Scribe of Revelation**

Firstly, discussing whether Muawiya was a scribe of revelation now seems unnecessary after establishing through narrations the Prophet's ﷺ curse on Muawiya and his state of dying in disbelief... However, let's still touch upon this topic for the sake of those who hold this belief...

The narration deemed acceptable by Ahl al-Sunnah regarding Muawiya being a scribe of revelation, quoted by Muslim ibn Hajjaj Nishapuri in his book Sahih Muslim...

Ibn Abbas has said: Muslims did not pay any attention to Abu Sufyan and did not prefer to sit with him. He told the Messenger of Allah ﷺ that he had three requests and pleaded with Him to grant them. The Messenger of Allah ﷺ accepted:

1. I have the noblest and most beautiful daughter of Arabia, Umm Habiba, and I want you to marry her.
2. Appoint Muawiya as the scribe of revelation.
3. Appoint me as a commander of the Islamic army so I can fight against the disbelievers just as I used to fight against the Muslims.

The Messenger of Allah ﷺ agreed to all. Abu Zamil has said: Had Abu Sufyan not requested these three things from the Messenger of Allah ﷺ, they would never have been granted, as the Messenger of Allah ﷺ would not refuse anyone's request.

- Sahih Muslim, Volume 4, Page 1945, Hadith 2501, Book on the Merits of the Companions, Chapter on the Merits of Abu Sufyan ibn Harb, verified by Muhammad Fuad Abdul-Baqi, Published by Dar Ihya al-Turath al-Arabi, Beirut.

Let's now present the opinions of Sunni scholars themselves on the fabrication and baselessness of this hadith.

Imam Nawawi (died 676) wrote in his commentary on this hadith:

"Know that this hadith is among those famous for being problematic, and the problem is that Abu Sufyan only embraced Islam on the day of the conquest of Mecca in the year eight of Hijrah, and this is well-known without any dispute.

The Prophet ﷺ had married Umm Habiba long before that... Abu Ubaida, Khalifa bin Khayyat, Ibn al-Barqi, and the majority say: he married her in the year six or seven... Al-Qadi said: What is in Muslim here about Abu Sufyan arranging her marriage is very strange since her story with Abu Sufyan when he entered Medina in his state of disbelief is well-known and Al-Qadi did not add more to this. Ibn Hazm said this hadith is a mistake from some of the narrators; because there is no dispute among people that the Prophet ﷺ married Umm Habiba before the conquest when she was in Abyssinia and her father was a disbeliever. In another narration, Ibn Hazm also said: it is fabricated. He said: and the fault in it lies with Ikrimah ibn Ammar, the narrator from Abu Zamil..."

- Al-Nawawi, Sharh Al-Nawawi 'ala Sahih Muslim, Volume 16, Page 63, Publisher: Dar Ihya al-Turath al-Arabi, Beirut, Second Edition, 1392 AH,

Imam Shams al-Din al-Dhahabi in his book Mizan al-I'tidal rejecting this hadith wrote:

"And in Sahih Muslim, he (Muslim) has driven it from an unknown origin from Simak al-Hanafi about Ibn Abbas regarding the three things Abu Sufyan requested which is an odd thing among three other hadiths with their chains of transmission."

- Al-Dhahabi, Mizan al-I'tidal fi Naqd al-Rijal, Volume 5, Page 116, Edited by: Sheikh Ali Muhammad Muawad and Sheikh Adil Ahmad Abdul Mawjood, Publisher: Dar al-Kutub al-Ilmiyya – Beirut, First Edition, 1995,

Finally, I provide another reference to prove this hadith to be false and fabricated and then proceed further.

Imam Ibn Mulaqqin Shafi'i has also objected to this narration, stating:

"This is one of the hadiths that is well-known for its problematic and perplexing nature. The issue with it is that Abu Sufyan only embraced Islam on the day of the conquest (of Mecca), which took place in the year 8 AH, while the Prophet ﷺ had married Umm Habiba long before that."

Khalifa bin Khayyat said, "It is well-known that he (the Prophet ﷺ) married her in the year 6 AH and consummated the marriage in the year 7 AH." Some have also mentioned that the marriage took place in the year 7 AH or 5 AH.

- Al-Ansari Al-Shafi'i, Al-Badr Al-Munir fi Takhrij Al-Ahadith wa Al-Athar Al-Waqi'ah fi Al-Sharh Al-Kabir, Volume 6, Page 731, Investigated by:

Mustafa Abu Al-Ghayt, Abdullah bin Sulaiman, and Yasir bin Kamal,  
 Publisher: Dar Al-Hijrah for Publishing and Distribution - Riyadh, Saudi  
 Arabia, First Edition.

So, O believers, you have seen how an attempt has been made in Sahih Muslim, in two ways, to place the garland of "The Scribe of Revelation" around Mu'awiya's neck.

### **Mu'awiya's Role in the Killing of Uthman and Aisha**

Imam Dhahabi writes that when Mu'awiya came to meet Uthman bin Affan, Uthman said:

"May Allah not grant you the blessing of kinship and may He not help you. May He not reward you with goodness. By Allah, I will be killed only because of you, and because of you, this revenge is being taken against me."

- Tarikh al-Islam by Al-Dhahabi: Volume 3, Page 450

According to Hazrat Abu Ayub Ansari, Uthman's killer was Mu'awiya bin Abu Sufyan

In the book Al-Imamah wa Al-Siyasah, it is mentioned in Abu Ayub's letter to Mu'awiya:

"What do we have to do with the killers of Uthman? The one who kept Uthman waiting and prevented the Syrians from helping him, it is you, O Mu'awiya, it is you. The people who killed Uthman were not from the Ansar."

- Al-Imamah wa Al-Siyasah: Volume 1, Page 140
- Sharh Nahj al-Balaghah: Volume 8, Page 44

In Tarikh al-Khulafa, Al-Istiyab, and Usd al-Ghabah, it is mentioned about Abu Tufayl Amiri bin Wathilah, a companion, that he came to Mu'awiya, and Mu'awiya said to him:

"Are you not one of those who killed Uthman?" He replied, "No, but they are the people who were present in Medina at that time and did not help him."

Mu'awiya said, "What prevented you from helping Uthman?"

He replied, "Because the Muhajirun and Ansar did not help him."

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Mu'awiya said, "Be aware that it was obligatory upon their necks to support him."

He said, "O Amir, you had the people of Syria with you, so why did you not help him?"

Mu'awiya said, "Is it not enough that I have stood up to take revenge for Uthman's blood?"

Abu Tufayl then smiled and said:

"You and Uthman are like the poet who said in his verse:

I will not find you mourning me after my death

Because in my life, you did not provide me with any support."

- Tarikh al-Khulafa: Page 239
- Al-Istiyab: Volume 4, Page 260, Number 3084
- Usd al-Ghabah: Volume 6, Page 177, Number 6035

Uthman bin Affan's killer was also Mu'awiya... Now let's move forward and see who killed Hazrat Aisha...

Imam Baladhuri and Imam Khwand Mir write:

In the history of Hafiz, it is narrated by the two chamberlains from Rabi' al-Abrar and Kamil al-Safinah, mentioned in the month of the year fifty-five...

Mu'awiya was busy taking allegiance for Yazid on the pulpit of the Prophet ﷺ in Medina when Aisha raised her voice from her room: "Be quiet! Be quiet! Is it the custom for elders to invite people to pledge allegiance in favor of their sons?" Mu'awiya replied, "No." Aisha said, "Then whose example have you followed in this act, and whose Sunnah are you following?" Mu'awiya, out of shame, descended from the pulpit, dug a well, and through deceit and trickery, caused Aisha to fall into that well, which led to Aisha's death.

- Ghiyath al-Din bin Humam al-Din Husayni Khwandamir, Tarikh Habib al-Siyar, Vol. 1, p. 425, Khayam Publications, n.d.
- Al-Baladhuri, Ahmad bin Yahya bin Jabir (d. 279 AH), Ansab al-Ashraf, Vol. 1, p. 186, according to the program Al-Jami' al-Kabir.

So you have seen that the same "Mother of the Believers" whom they never tire of calling "Dear Mother," her killer is also their scribe of revelation, Mu'awiya bin Abu Sufyan.

"Mu'awiya's cursing of the Caliph of the Muslims, the Imam of the Worlds, Ali ibn Abi Talib ؑ, and having him cursed from the pulpits"

Before presenting some references on this topic, I will prove from Sunni books that cursing Imam Ali, peace be upon him, is actually cursing the Messenger of Allah ﷺ, and that too in light of an authentic hadith, so that the ignorant Nasibis who sing the praises of Mu'awiya may know that Mu'awiya cursed the Messenger of Allah ﷺ and also ordered others to commit this great insolence.

Observe:

Ahmad bin Hanbal in his book Musnad, Nasa'i in his book Khasa'is Amir al-Mu'minin, Dhahabi in his book Tarikh al-Islam, and others have narrated with an authentic chain that cursing Ali is cursing the Messenger of Allah ﷺ himself:

Narrated from Abu Abdullah al-Jadali, he said: I went to Umm Salamah, and she asked me, "Is there anyone among you who curses the Messenger of Allah ﷺ?" I said, "God forbid," or "Glory be to Allah," or a similar word. She said, "I heard the Messenger of Allah ﷺ saying: Whoever curses Ali has cursed me."

- Al-Shaybani, Ahmad bin Hanbal Abu Abdullah (d. 241 AH), Musnad Ahmad bin Hanbal, Vol. 6, p. 323, Hadith 26791, Publisher: Mu'assasat Qurtuba - Egypt.
- Al-Nasa'i, Ahmad bin Shu'ayb Abu Abd al-Rahman, Khasa'is Amir al-Mu'minin Ali bin Abi Talib, Vol. 1, p. 111, Hadith 91, Chapter: Mentioning the Prophet's ﷺ saying "Whoever curses Ali has cursed me," Investigated by: Ahmad Mirin al-Balushi, Publisher: Maktabat al-Mu'alla - Kuwait, First Edition, 1406 AH.
- Al-Dhahabi, Shams al-Din Muhammad bin Ahmad bin Uthman Abu Abdullah, Tarikh al-Islam wa Wafayat al-Mashahir wa al-A'lam, Vol. 3, p. 634, Investigated by: Dr. Umar Abd al-Salam Tadmuri, Publisher: Dar al-Kitab al-Arabi - Lebanon, Beirut, First Edition, 1407 AH - 1987 CE.

After narrating this hadith, Hakim Nishapuri said:

"This hadith has an authentic chain, but Bukhari and Muslim did not include it in their respective books."

- Al-Hakim al-Nishapuri, Muhammad bin Abdullah Abu Abdullah, Al-Mustadrak 'ala al-Sahihain, Vol. 3, p. 130, Investigated by: Mustafa Abd al-Qadir Ata, Publisher: Dar al-Kutub al-Ilmiyya - Beirut, First Edition, 1411 AH - 1990 CE.

And Haythami also said:

"Ahmad narrated it, and all its narrators are narrators of Sahih Bukhari, except for Abu Abdullah al-Jadali, and he is trustworthy."

- Al-Haythami, Ali bin Abi Bakr al-Haythami, Majma' al-Zawa'id wa Manba' al-Fawa'id, Vol. 9, p. 130, Publisher: Dar al-Rayyan li al-Turath, Dar al-Kitab al-Arabi, Cairo, Beirut - 1407 AH.

The first proof I am presenting about Mu'awiya cursing and having others curse the Commander of the Faithful, Imam Ali, peace be upon him, is from the most biased Imam of the Sunnis, whose enmity towards the Ahl al-Bayt is not hidden from anyone, and who is the spiritual leader of the Wahhabis and Nasibis, i.e., the accursed Ibn Taymiyyah.

Come and observe that even this enemy of the Ahl al-Bayt is compelled to write that Mu'awiya ibn Abu Sufyan used to order Sa'd ibn Abi Waqqas to curse Ali:

"As for the hadith of Sa'd, when Mu'awiya ordered him to curse, he refused. Mu'awiya said, 'What prevented you from cursing Ali ibn Abi Talib?' Sa'd replied, 'There are three things that the Messenger of Allah ﷺ said about him, so I will never curse him. If I had even one of them for myself, it would be dearer to me than red camels.' This hadith is authentic; Muslim narrated it in his Sahih."

- Ibn Taymiyyah al-Harrani, Minhaj al-Sunnah al-Nabawiyya, Vol. 5, p. 42, Investigated by: Dr. Muhammad Rashad Salim, Publisher: Mu'assasat Qurtuba, First Edition, 1406 AH.

Now I am narrating the complete hadith from Sahih Muslim, which even a wretch like Ibn Taymiyyah did not object to, but rather gave it the status of being authentic. Observe:

Qutaybah bin Sa'id and Muhammad bin Abbad narrated to us, and their wording is similar, they said: Hatim, who is Ibn Isma'il, narrated to us from Bukayr bin Mismar, from Amir bin Sa'd bin Abi Waqqas, from his father, who said: Mu'awiya

bin Abi Sufyan ordered Sa'd and said, "What prevented you from cursing Abu Turab?" Sa'd replied, "As for what you mentioned, there are three things that the Messenger of Allah ﷺ said about him. So I will never curse him. If I had even one of them for myself, it would be dearer to me than red camels:

I heard the Messenger of Allah ﷺ say to him when he left him behind in one of his military expeditions, and Ali said to him, 'O Messenger of Allah, you have left me behind with the women and children.' The Messenger of Allah ﷺ said to him, 'Are you not pleased to be to me like the position of Aaron to Moses, except that there is no prophethood after me?'

And I heard him say on the day of Khaybar, 'I will give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him.' We were eagerly hoping for it, but he said, 'Call Ali for me.' He was brought, suffering from eye pain. The Prophet ﷺ put his saliva in his eye and gave the banner to him, and Allah granted him victory.

And when this verse was revealed: 'Come, let us call our sons and your sons...' [3:61], the Messenger of Allah ﷺ called Ali, Fatimah, Hasan, and Husayn and said, 'O Allah, these are my family.'"

- Sahih Muslim, Vol. 7, p. 120, Kitab Fada'il al-Sahabah, Chapter on the Virtues of Ali bin Abi Talib (may Allah be pleased with him).

There is no doubt among the Sunnis about the authenticity of this narration because Sahih Muslim is a book in which, according to the Sunnis, all the narrations are authentic, reliable, and acceptable. That is why many Sunni scholars have narrated this report in their books, such as:

Tirmidhi in his book Sunan, Kitab al-Manaqib, Chapter on the Virtues of Ali ibn Abi Talib.

- Albani authenticated this narration in Sahih Sunan al-Tirmidhi, Hadith No. 2932.
- Ibn Kathir in Al-Bidayah wa al-Nihayah, in the events of the year 40 AH, Vol. 7, p. 369.
- Ibn Athir in Usd al-Ghabah fi Ma'rifat al-Sahabah, in the biography of Imam Ali (peace be upon him), Vol. 4, p. 99.
- Dhahabi in Tarikh al-Islam, in the biography of Imam Ali (peace be upon him), p. 627, in the events of the year 40 AH.

- Ibn Asakir narrated this report in several places in his book Tarikh Madinat Dimashq.

Let me make it a bit concise so that the writing does not become too lengthy; otherwise, there are countless references.

Al-Baladhuri wrote in the book Ansab al-Ashraf:

"Mu'awiya wrote to Al-Mughira bin Shu'bah: 'Openly curse Ali and disparage him...'"

Mu'awiya wrote a letter to Al-Mughira ibn Shu'bah and ordered him to publicly curse Ali and mention his faults.

- Ansab al-Ashraf, Vol. 5, p. 30, First Edition, Dar al-Fikr, Beirut.

The famous and well-known Sunni historian Imam al-Tabari also wrote:

"When Mu'awiya bin Abi Sufyan appointed Al-Mughira bin Shu'bah as the governor of Kufa in Jumada of the year 41 AH, he called him and praised Allah and extolled Him, then said: '... And do not forget to instruct you with a trait: do not hesitate to curse Ali and condemn him, to ask for mercy for Uthman and seek forgiveness for him, to mention the faults of Ali's companions, to distance them, and to refrain from listening to them...'"

When Mu'awiya appointed Al-Mughira ibn Shu'bah as the governor and ruler of Kufa in the year 41 AH, he ordered him, saying:

"Do not forget one task and carry it out with great emphasis, and that is to curse Ali and insult him, and in contrast, mention Uthman with respect and always pray for his forgiveness, and mention the evils of Ali's companions, exile them, and do not listen to anything they say."

- Tarikh al-Tabari, Vol. 4, p. 188.

Imam al-Baladhuri wrote in another place:

"He said: Mu'awiya delivered a sermon in Medina, praising Allah and extolling Him, and he mentioned Ali and spoke ill of him, attributing to him the killing of Uthman and giving refuge to his killers, while Al-Hasan bin Ali was under the pulpit."



While delivering a sermon in Medina, after praising Allah, Mu'awiya spoke ill of Ali and then placed the entire responsibility for the killing of Uthman and providing shelter to his killers on Ali, even though Hasan ibn Ali was also present there.

- Ansab al-Ashraf, Vol. 5, p. 105.

Finally, I present a reference from the tafsir of the Qur'an by a Sunni exegete, showing how long Mu'awiya's cursing and insulting of Imam Ali (peace be upon him) continued.

Imam Alusi, the famous Sunni exegete, wrote in the interpretation of the verse "Indeed, Allah orders justice and good conduct..." [16:90]:

"Umar bin Abdul Aziz established it (good conduct) when the caliphate came to him in place of what the Banu Umayyah, may Allah's anger be upon them, used to do at the end of their sermons, cursing Ali, may Allah honor his face, and cursing everyone who hated and insulted him, and that was one of his greatest achievements, may Allah be pleased with him."

When Umar ibn Abdul Aziz became the caliph, he replaced cursing and insulting Ali with goodness and kindness and revived it. The Banu Umayyah, may Allah's anger descend upon them, used to curse and insult Ali at the end of the Friday sermons until the time of Umar ibn Abdul Aziz, and this act is considered a source of pride for Umar ibn Abdul Aziz.

- Ruh al-Ma'ani fi Tafsir al-Qur'an al-Azim wa al-Sab' al-Mathani, Alusi, Vol. 7, p. 456, First Edition, Dar al-Kutub al-Ilmiyya, Beirut, 1422 AH.

May the curse of Allah and all His creatures be upon Mu'awiya ibn Liver-Eater Hind, morning and evening

### **Mu'awiya killing 70,000 companions for the sake of power**

It is not hidden from anyone that Mu'awiya had thousands of companions of the Prophet ﷺ killed and martyred. The greatest witness to this is the Battle of Siffin itself.

Now let me quickly present some references about specific companions:

Mu'awiya mercilessly martyring the brother of Aisha and the son of the first caliph, and Aisha cursing Mu'awiya

### I Have a Call to Proclaim Truth

Muhammad ibn Abi Bakr was martyred on Mu'awiya's order by being put in a donkey's skin and set on fire.

"When this news reached Aisha, she expressed intense grief over him and cursed Mu'awiya and Amr in the qunut of every prayer after that."

- Tarikh al-Tabari, Vol. 4, p. 79
- Al-Kamil fi al-Tarikh by Ibn al-Athir, Vol. 3, p. 357
- Al-Bidaya wa al-Nihaya by Ibn Kathir, Vol. 7, p. 349

Mu'awiya martyred many great companions of the Prophet ﷺ such as Amr ibn Hamiq al-Khuza'i, Hujr ibn Adi, and Malik al-Ashtar:

- Tarikh al-Tabari, Vol. 4, pp. 72 and 187
- Al-Kamil fi al-Tarikh by Ibn al-Athir, Vol. 3, pp. 353 and 482
- Tarikh al-Ya'qubi, Vol. 2, p. 230

"Mu'awiya poisoning the grandson of the Prophet ﷺ, Imam Hasan ̑"

#### **First reference:**

Ibn Sa'd narrated in Al-Tabaqat al-Kubra:

"Al-Sha'bi said: Mu'awiya secretly sent a message to Ja'dah, saying, 'Poison Hasan and I will marry you to Yazid and give you a hundred thousand dirhams.' When Hasan died..."

Ibn Sa'd said in Al-Tabaqat: "Mu'awiya poisoned him (Hasan) multiple times because he and his brother Husayn ̑ used to come to him in Syria."

- Sibṭ ibn al-Jawzi al-Hanafi, Shams al-Din Abu al-Muzaffar Yusuf ibn Farghali ibn Abdullah al-Baghdadi, Tadhkirat al-Khawass, pp. 191-192, Publisher: Mu'assasat Ahl al-Bayt - Beirut.

#### **Second reference:**

"Mu'awiya, as it is said, was cunning. He secretly sent a drink to Ja'dah bint al-Ash'ath ibn Qays, who was the wife of Hasan (may Allah be pleased with him), and said to her, 'If you kill Hasan, I will marry you to Yazid.' When Hasan passed away, she sent a message to Mu'awiya demanding his promise. He replied to her, 'I cherish Yazid.'"

- Al-Sa'di al-Khazraji, Muwaffaq al-Din Abu al-Abbas Ahmad ibn al-Qasim ibn Khalifah ibn Yunus, Uyun al-Anba' fi Tabaqat al-Atibba', Vol. 1, p. 174, Investigated by: Dr. Nizar Rida, Publisher: Dar Maktabat al-Hayat - Beirut.

### **Third reference:**

The Sunni Imam al-Qurtubi writes in his book Al-Ta'rif bi al-Ansab:

"Hasan died poisoned. His wife, the daughter of al-Ash'ath al-Kindiyyah, poisoned him on the order of Mu'awiya."

- Al-Qurtubi al-Hanafi, Ahmad ibn Muhammad ibn Ibrahim al-Ash'ari (d. 550 AH), Al-Ta'rif bi al-Ansab wa al-Tanwih bi Dhawi al-Ahsab, Vol. 1, p. 3.

### **Fourth reference:**

Imam al-Nuwayri writes in his work:

"Abu Qatadah and Abu Bakr ibn Hafs said: Hasan ibn Ali (may Allah be pleased with them both) was poisoned. His wife Ja'dah bint al-Ash'ath ibn Qays al-Kindi poisoned him. A group said that this was done by her due to Mu'awiya's secret instigation and what he offered her for that. She had co-wives, and he promised her fifty thousand dirhams and to marry her to Yazid. When she did it, he fulfilled the money for her and said: Our love for Yazid prevents us from fulfilling the second condition for you."

- Al-Nuwayri, Shihab al-Din Ahmad ibn Abd al-Wahhab (d. 733 AH), Nihayat al-Arab fi Funun al-Adab, Vol. 20, p. 201, Investigated by Mufid Qamhiyah and a group, Publisher: Dar al-Kutub al-Ilmiyya - Beirut.

### **Fifth reference:**

Imam al-Zamakhshari wrote:

"Mu'awiya gave Ja'dah bint al-Ash'ath, the wife of Hasan, one hundred thousand so that she would poison him. He remained alive for two months after that, and they used to remove basins full of blood from under him."

- Al-Zamakhshari al-Khawarizmi, Abu al-Qasim Mahmud ibn Amr ibn Ahmad Jar Allah (d. 538 AH), Rabi' al-Abrar, Vol. 1, p. 438.

**Sixth reference:**

Imam al-Baladhuri wrote in Ansab al-Ashraf:

"Mu'awiya secretly sent a message to Ja'dah bint al-Ash'ath ibn Qays, the wife of Hasan, and persuaded her until she poisoned him. She was hostile towards him."

He further writes:

"Al-Haytham bin Adi said: Mu'awiya secretly sent a message to the daughter of Suhail bin Amrah, the wife of Hasan, offering her one hundred thousand dinars to give him a drink that he sent to her, and she did so."

- Al-Baladhuri, Ahmad bin Yahya bin Jabir (d. 279 AH), Ansab al-Ashraf, Vol. 1, p. 389.

**Seventh reference:**

"Marwan bin al-Hakam, who was the governor of Medina appointed by Mu'awiya bin Abi Sufyan, was sent by Mu'awiya with a handkerchief stained with poison. Mu'awiya told him to use any means possible to deceive Ja'dah bint al-Ash'ath bin Qays, the wife of Hasan, so that she would then proceed to remove Hasan's existence from this world using this handkerchief. And tell her from me that if she sends Hasan to the next world and completes the mission, she will have fifty thousand dirhams and will be a wife to Yazid. Marwan bin al-Hakam hastened to Medina to do as Mu'awiya said and strived to deceive Ja'dah, whose nickname was Asma, who fell for the trick and carried out what Mu'awiya said. She gave the poison to Imam Hasan, peace be upon him, which spread through his body, and he was transferred to the Abode of Peace."

Marwan ibn al-Hakam was the governor of Medina on behalf of Mu'awiya. Mu'awiya gave him a poisoned handkerchief and told him to convince Ja'dah bint al-Ash'ath by any means to eliminate Hasan's existence from this world using this handkerchief, and to tell her that if she carried out the mission, he would give her 50,000 dirhams and soon marry her to Yazid. Marwan quickly came to Medina to carry out Mu'awiya's order.

Eventually, Marwan persuaded Ja'dah to do this deed through many tricks and excuses. At the behest of Mu'awiya and Marwan, Ja'dah martyred the Imam by poisoning him.

- Al-Ahmad Nakari, Al-Qadi Abd al-Nabi bin Abd al-Rasul al-Hanafi al-Hindi, Dustur al-Ulama' aw Jami' al-Ulum fi Istilahat al-Funun, Vol. 4, p. 50, Investigated by: Arab Ibaratuhu al-Farisiyya: Hasan Hani Fahs, Publisher: Dar al-Kutub al-Ilmiyya - Beirut.

### **Eighth reference:**

Abu al-Faraj al-Isfahani wrote in the book Maqatil al-Talibiyyin:

"Narrated from Mughirah, he said: Mu'awiya sent a message to the daughter of al-Ash'ath, 'I will marry you to my son Yazid if you poison Hasan bin Ali,' and he sent her one hundred thousand dirhams."

- Abu al-Faraj al-Isfahani, Maqatil al-Talibiyyin (d. 356 AH), Maqatil al-Talibiyyin, Vol. 1, p. 20, Chapter: The Narration Returns to the News of Hasan.

### **Ninth reference:**

Imam Ibn A'tham al-Shafi'i wrote in his book Al-Futuh:

"We heard from trustworthy individuals that when Mu'awiya bin Abi Sufyan decided to make his son Yazid his successor, knowing that this matter was difficult to achieve because the peace treaty concluded between him and Hasan bin Ali stipulated that Mu'awiya would leave the matter of the Muslims to consultation among them after his death. Therefore, he strived with all his efforts to bring about the death of Hasan. He sent Marwan bin al-Hakam (the one expelled by the Prophet, peace and blessings be upon him and his family) to Medina and gave him a poisoned handkerchief, ordering him to deliver it to Hasan's wife, Ja'dah bint al-Ash'ath bin Qays, using whatever tricks he could so that she would make Hasan use that poisoned handkerchief after relieving himself. He promised her an amount of fifty thousand dirhams and to marry her to his son. Marwan went to carry out Mu'awiya's order and exhausted his efforts until he deceived Hasan's wife. The plot was carried out, and as a result, Hasan moved to the Abode of Peace. Ja'dah was deceived by Marwan's promises and committed that heinous crime."

I heard from reliable individuals that when Mu'awiya intended to make his son Yazid his successor, even though he himself knew that this would not happen because he had promised Imam Hasan in the peace treaty that he would not appoint anyone as his successor after him. Therefore, he started making every

effort to have Imam Hasan killed. For this reason, Mu'awiya sent Marwan ibn al-Hakam to Medina and gave him a poisoned handkerchief, telling him to convince Ja'dah bint al-Ash'ath by any means to eliminate Hasan's existence from this world using this handkerchief, and to tell her that if she carried out the mission, he would give her 50,000 dirhams and soon marry her to Yazid. Marwan quickly went to Medina, and eventually, he persuaded Ja'dah to do this deed through many tricks and excuses. At the behest of Mu'awiya and Marwan, Ja'dah committed this sin and martyred the Imam by poisoning him.

- Al-Kufi, Abu Muhammad Ahmad bin A'tham (d. 314 AH), Kitab al-Futuh, Vol. 4, p. 319, Investigated by: Ali Shiri (Master's in Islamic History), Publisher: Dar al-Adwa' lil-Tiba'ah wa al-Nashr wa al-Tawzi' - Beirut.

### **Tenth reference:**

Imam al-Tilimsani wrote:

"Hasan, may Allah be pleased with him, died poisoned. It is said that his wife Ja'dah bint al-Ash'ath bin Qays poisoned him. Mu'awiya secretly sent a message to her to poison him, and if he died, he would give her forty thousand and marry her to Yazid. When Hasan died, he fulfilled the money for her and said to her: 'This is what you did to the son of Fatimah, so how will you treat the son of Mu'awiya?' She lost and did not gain."

Hasan   passed away poisoned, and it is said that the Imam's wife, Ja'dah bint al-Ash'ath bin Qays, poisoned the Imam. Mu'awiya secretly sent a message to her that if she martyred Imam Hasan, he would give her 40,000 dirhams and marry her to Yazid. When she martyred the Imam, Mu'awiya gave her the dirhams but said to her, "When you have done this to the son of Fatimah, what will you do to my son Yazid?" So Ja'dah suffered a loss and did not gain anything.

- Al-Ansari al-Tilimsani, Muhammad bin Abi Bakr, known as al-Barri (d. 644 AH), Al-Jawharah fi Nasab al-Nabi wa Ashabihi al-Asharah, Vol. 1, p. 282.

### **Eleventh reference:**

Imam al-Qurtubi al-Maliki writes:

"Qatadah and Abu Bakr bin Hafs said: Hasan bin Ali was poisoned by his wife Ja'dah bint al-Ash'ath bin Qays al-Kindi. A group said that this was done by her due to Mu'awiya's secret instigation and what he offered her for that. She had co-wives, and Allah knows best."

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Abu Qatadah and Abu Bakr bin Hafs said that Imam Hasan was poisoned by his wife Ja'dah bint al-Ash'ath.

Mu'awiya had conspired with Ja'dah and also gave her wealth to carry out this act. In addition, Mu'awiya had a few wives who might have told him to do this.

- Al-Namari al-Qurtubi al-Maliki, Abu Umar Yusuf bin Abdullah bin Abdul Barr (d. 463 AH), *Al-Isti'ab fi Ma'rifat al-Ashab*, Vol. 1, p. 389, Investigated by: Ali Muhammad al-Bajawi, Publisher: Dar al-Jil - Beirut.

### **Twelfth reference:**

Imam al-Mas'udi al-Shafi'i wrote:

"It is mentioned that his wife Ja'dah bint al-Ash'ath bin Qays al-Kindi gave him poison to drink. Mu'awiya had secretly sent a message to her: 'If you devise a way to kill Hasan, I will send you one hundred thousand dirhams and marry you to Yazid.'"

Ja'dah bint al-Ash'ath bin Qays, who was the wife of Imam Hasan عليه السلام, gave poison to the Imam at the behest of Mu'awiya because Mu'awiya had sent a message to Ja'dah, saying, "Poison Hasan, and I will marry you to Yazid and give you one hundred thousand dirhams."

- Al-Mas'udi, Abu al-Hasan Ali bin al-Husayn bin Ali (d. 346 AH), *Muruj al-Dhahab*, Vol. 1, p. 346, Chapter: Mentioning the Caliphate of Hasan bin Ali bin Abi Talib.

There are even more references, but since I am a Twelver (Ithna Ashari), I have presented only 12 references here.

### **The Behavior of the Companions of the Prophet ﷺ Towards Mu'awiya's Practices**

Aisha comparing Mu'awiya to Pharaoh:

Aswad ibn Yazid narrated that he said to Aisha: "Isn't it surprising that a freed man from the conquest of Mecca is opposing the companions of the Messenger of Allah ﷺ regarding the caliphate?"

In response, Aisha said, "There is nothing surprising about it! It is Allah's overruling power that He bestows upon both the righteous and the wicked. Such incidents have occurred in history, such as Pharaoh ruling over the people of

Egypt for four hundred years, and similarly, other disbelievers besides Pharaoh have also ruled, and this is the example of Mu'awiya ibn Abu Sufyan."

- Al-Bidaya wa al-Nihaya, Ibn Kathir, Vol. 8, p. 131.

### **The Companion of the Prophet ﷺ, Hazrat Ibn Abbas's view of Mu'awiya:**

The Companion of the Prophet ﷺ, Ibn Abbas, in one of his statements about the Battle of Siffin, says:

"The son of the liver-eating woman (Mu'awiya) made some lowly individuals and the wicked people of Syria his helpers in the battle against Ali ibn Abi Talib ؑ. The cousin and son-in-law of the Messenger of Allah, who was the first to offer prayer with the Messenger of Allah and was among the people of Badr, who were the proud and virtuous ones in all the battles and always remained close to the Messenger of Allah ﷺ, while Mu'awiya and Abu Sufyan were both polytheists and idol-worshippers at that time. Remember, by the God in whose grip of power all existence is, and who brings it into manifestation, and is worthy of dominion and authority over every existence, Ali ibn Abi Talib fought alongside the Messenger of Allah, and Ali (may Allah honor his face) used to say:

'Whatever Allah and His Messenger say is true,'

but in contrast, Mu'awiya and Abu Sufyan used to say:

'Allah and His Messenger are lying,'

yet despite this, the position Mu'awiya holds today is by no means better, more pious, or more guided than his past position."

- Kitab Siffin, p. 360.
- Sharh Ibn Abi al-Hadid, Vol. 1, p. 504.

### **The Companion Hazrat Ammar Yasir ؓ's view of Mu'awiya:**

It is true that during the Battle of Siffin, Hazrat Ammar Yasir said:

"O Muslims! Do you want to see a person who was hostile to Allah and His Messenger, struggled against the Messenger, attacked the Muslims with arms, supported the polytheists, and when Allah wanted him to support His religion, make it prominent, and help His Messenger, that person comes to the Prophet and expresses his acceptance of Islam. By Allah, he never accepted Islam from



his heart; rather, he expressed Islam out of fear and dread. When the Prophet departed from this world, by Allah, we knew that he was an enemy of the Muslims and a friend of the destructive ones. Yes! That person is none other than Mu'awiya. So curse him and fight against him, because he is the one who is extinguishing the torch of religion and helping the enemies of Allah."

- Tarikh al-Tabari, Vol. 6, p. 7.
- Kitab Siffin, p. 240.
- Al-Kamil by Ibn al-Athir, Vol. 3, p. 136.

In Sahih Muslim, regarding Mu'awiya, where the Messenger of Allah ﷺ cursed Mu'awiya when he disobeyed the command of the Messenger of Allah.

While explaining this hadith, Imam Nawawi also quoted the statement of Imam Nasa'i, one of the Sunni imams:

"There is no authentic hadith about Mu'awiya except this one hadith of curse."

Now I am concluding the writing with sentences of curse as well.

O Allah, particularly curse the first oppressor from me and begin with him first, then (curse) the second, the third, and the fourth. O Allah, curse Yazid fifthly, and curse Ubaydullah bin Ziyad, Ibn Marjanah, Umar bin Sa'd, Shimr, the family of Abu Sufyan, the family of Ziyad, and the family of Marwan until the Day of Judgment.

Wassalamu Alaikum,

Abu Abdullah.

## Chapter 42:

**A Research Operation on the Fabricated Hadith: "If a prophet were to come after me, it would be Umar."**

Assalamu alaikum,

As you know, I had presented my clarification on Zameer Akhtar and also appreciated the good work he did on Bol TV. However, what was feared happened in the next program when Mufti Abid Mubarak, while initiating a discussion on the knowledge of narrators of hadith (Ilm al-Rijal al-Hadith), proved the hadith "If there were to be a prophet after me, it would have been Umar" as a sahih (authentic) hadith. Zameer Akhtar could not say anything in response, and here, while expressing complete indifference, he gave the impression to the public that perhaps the mufti in front of him had said the right thing.

Now, since no defense was made by Zameer Akhtar, which perhaps he could not even do because the knowledge of history is separate which anyone can acquire, but to critique the chain of narrators of a hadith, one has to formally acquire the knowledge of hadith.

It pains me to write this again that Zameer Akhtar, the aforementioned guide, should not be considered a scholar of Shi'ism... for God's sake!

Now I am compelled to take this hadith and respond to this ignorant Mufti Abid Mubarak here, and that too from his own books...

I will try to present a refutation of this hadith from both scholarly and rational perspectives, and that too in a concise but comprehensive manner.

This is the hadith that is recorded in Musnad Ahmad, number: 17405, Jami' al-Tirmidhi, number: 3686, and Al-Mustadrak of Al-Hakim, number: 4495, and others.

Abu 'Abd al-Rahman narrated to us, Haywah narrated to us, Bakr bin 'Amr narrated to us, that Mishrah bin Ha'an informed him that he heard 'Uqbah bin 'Amir saying: I heard the Messenger of Allah ﷺ saying: "If there were to be a prophet after me, it would have been 'Umar bin Al-Khattab."

First, I will refute this hadith with rational arguments, then I will prove through a discussion on the narrators that this hadith is considered a "weak hadith" even among Sunni scholars.

### **Rational Refutation:**

The entire Muslim Ummah knows and agrees that Umar bin Al-Khattab spent most of his life in polytheism and idolatry. This is something that is proven through mutawatir (mass-transmitted) means and does not require evidence or proof. So how is it possible for someone in that state to be worthy of prophethood?

The second point is that Muslims also agree that for a prophet, it is necessary to have infallibility (ismah), meaning being protected from errors, and Umar bin Al-Khattab was definitely not infallible. So how can someone who is not infallible become a prophet?

The third point is that this hadith proves the superiority of Umar over Abu Bakr, but the Sunnis do not accept this and consider Abu Bakr to be superior to all other companions after the Prophet ﷺ. So how can a prophet have less virtue than an individual from his Ummah?

So, dear friends, you have seen that reason in no way accepts such a fabricated hadith. Rather, this hadith is an attack on the finality of prophethood because when "if" is used, it opens the door for Qadianis to claim that after the Seal of the Prophets ﷺ (God forbid), another prophet can come.

Now, let's come to the point of whether this hadith is sahih (authentic) or da'if (weak), and that too according to Sunni scholars!

So first, let's go with the same reference from which they have narrated this hadith and all Sunnis present it from the same reference. So let's find out what the Sunni scholars of hadith themselves say about their own hadith.

It is recorded in Al-Muntakhab min 'Ilal al-Khilal that when Imam Ahmad bin Hanbal was asked about this hadith, "If there were to be a prophet after me, it would have been Umar," he said:

"Strike it out, for it is munkar (rejected) in my view."

So you see... the one who included the hadith in his Musnad is himself denying this hadith and calling it munkar.

Now, let's turn to the opinions of other Sunni scholars of Ilm al-Hadith regarding this fabricated hadith.

Imam Ibn Hajar al-Asqalani writes in his book Tahdhib al-Tahdhib:

"The problem in its chain is Mishrah bin Ha'an. Even though Ibn Ma'in considered him trustworthy, Ibn Hibban said: 'He narrates rejected (munkar) hadiths from 'Uqbah that have no supporting chains. So it is correct to abandon what he narrates alone.'"

- Tahdhib al-Tahdhib, Volume 10, Page 155.

Imam Ibn al-Jawzi writes in his book Al-Mawdu'at (Fabricated Hadiths):

"From Mishrah bin Ha'an, from 'Uqbah bin 'Amir, he said: The Messenger of Allah ﷺ said, 'If I had not been sent among you, Umar would have been sent.' These two hadiths are not authentic from the Messenger of Allah ﷺ. As for the first one: Yahya was one of the great liars. Ibn 'Adi said: He used to fabricate hadiths. As for the second one, Ahmad said: Yahya bin Abdullah bin Waqid is nothing. Al-Nasa'i said: He is abandoned (matruk) in hadith. Ibn Hibban said: Mishrah's manuscripts were altered, so citing him as proof is invalid."

- Al-Mawdu'at, Volume 1, Page 320.

Imam al-Haythami writes that this hadith has another chain which includes Abu Sa'id, which is a weak narration:

"Al-Tabarani narrated it in Al-Awsat, and in it is 'Abd al-Mun'im bin Bashir, and he is da'if (weak)."

- Majma' al-Zawa'id, Volume 9, Page 68.

Now see what Imam al-Dhahabi writes in his book Mizan al-I'tidal fi Naqd al-Rijal:

"'Abd al-Mun'im bin Bashir is abandoned (matruk) and accused. Ibn Hibban said: He is extremely munkar in hadith; it is not permissible to cite him as proof.

Al-Khutali said: I heard Ibn Ma'in saying, 'I went to 'Abd al-Mun'im, and he brought out to me the hadiths of Abu Mawdud, about two hundred fabricated hadiths.'"

- Mizan al-I'tidal, Volume 2, Page 669.

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So, dear friends, you have seen that this hadith is definitely not sahih (authentic) in its chain; rather, it is da'if (weak) and rejected. It is also refuted by rational evidence.

In conclusion, I will just say that those like Zameer Akhtar should not be readily accepted while bestowing upon them titles of guides and presenting them as great scholars of Shi'ism. Rather, the general public should listen to the true scholars, maintain contact with them, and offer them the responsibility of their gatherings.

Wassalamu alaikum,

Abu Abdullah.

## Chapter 43:

**Response to Jawad Naqvi's eulogy of Umar bin Abdul Aziz**

Please observe the title of this video... Once again, the alleged teacher's praise for the enemy of Ahl al-Bayt...

Just look at the title...

**"The Noble One of Banu Umayyah and the Believer of the Family of Pharaoh"**

The alleged teacher has truly crossed all limits... It's a curse.

I will not waste the time of the believers by writing a lengthy text... I will just present the true Shia view on Umar bin Abdul Aziz in a few words and end the discussion, and compel the believing men and women to ponder what is the reason that such individuals, by wearing the garb of specific Shia scholars, are trying to achieve with all these actions.

So the self-proclaimed Shia scholar, known as the teacher (alleged), has written "The Noble One of Banu Umayyah" in the video title. This is a hadith that the Sunni Imam al-Dhahabi has narrated from Imam al-Baqir, peace be upon him, in his book Tadhkirat al-Huffaz. Its reference is:

- Al-Dhahabi, Tadhkirat al-Huffaz, Dar Ihya al-Turath al-Arabi, Vol. 1, p. 119

I do not know what are the intentions behind the alleged teacher presenting a video title using Sunni narrations about Umar bin Abdul Aziz...

And even more than that, why did he address that great believer, whom Allah has mentioned in the Quran as the hidden believer, with this Umar bin Abdul Aziz, the usurper of the right of the Imams?

We have to think about whose agenda such self-proclaimed Shia scholars are working on...

Now I consider it necessary to present the true Shia view on the alleged teacher's "Noble One of Banu Umayyah"...

I remembered an incident... Someone said to the true teacher, martyr Sabt Jafar Zaidi, in a gathering that you are the Umar Sharif among the Shias... To which the martyred teacher prominently said...

"Perhaps you do not know that among us Shias, there is no such thing as Umar being noble!"

May Allah elevate the ranks of the teacher, Sayyid Sabt Jafar Shaheed...

Anyway... The believers should remember that whoever sat on the seat of caliphate is an enemy of Ahl al-Bayt, because the position of caliphate belongs only and solely to Ahl al-Bayt, peace be upon them. And this is the inner belief of the Shia school of thought. One who denies this can definitely not be a Shia.

Occupying the position of caliphate while the Imam exists is a grave sin, and Umar bin Abdul Aziz will face severe accountability on the Day of Judgment for this oppressive act.

Umar bin Abdul Aziz completely followed the beliefs and ways of the three caliphs.

Doing a few good deeds while occupying the caliphate does not make him so credible that he is considered as representing the truth and videos are made on his virtues. Because such few good deeds were also done by the enemies of Ahl al-Bayt and are also done by the disbelievers. In short, the crime of usurping the caliphate of the Imams cannot be covered by a few seemingly good deeds.

In this regard, I am presenting two narrations and I want to tell the alleged teacher the reality of the one whose odes he is reciting.

### **First Hadith:**

Ahmad bin Muhammad from Al-Husayn bin Sa'eed from Al-Qasim bin Muhammad from Sulayman bin Dinar from Abdullah bin Ata' Al-Tamimi, he said: I was with Ali bin Al-Husayn in the mosque, and Umar bin Abdul Aziz passed by wearing silver shoelaces, and he was the most handsome of people and he was a young man. Ali bin Al-Husayn looked at him and said: "O Abdullah bin Ata'! Do you see this indulgent one? He will not die until he rules over the people." I said: "This immoral one?" He said: "Yes, he will not remain among them except for a short while until he dies. When he dies, the people of the heavens will curse him and the people of the earth will seek forgiveness for him."

- Basair al-Darajat, page 170

Alleged teacher, please also observe this second hadith:

Abu Basir said: I was with Al-Baqir, peace be upon him, in the mosque when Umar bin Abdul Aziz entered upon him wearing two light red garments, leaning on a slave of his. So he, peace be upon him, said: "This boy will surely rule and manifest justice, and he will live for four years, then he will die. The people of the earth will weep over him and the people of the heavens will curse him." So we said: "O son of the Messenger of Allah! Did you not mention his justice and fairness?" He said: "He will sit in our seat (of caliphate) while he has no right to it. Then he will become a king and strive to manifest justice."

- Al-Kharaij wal-Jaraih, Volume 1, Page 276

Believers, the reference to the book Basair al-Darajat above is not from a book written by an ordinary scholar. Rather, its author Abu Ja'far Muhammad bin Al-Hasan bin Farukh Al-Saffar, known as Al-Saffar Al-Qummi (died 290 AH), is among the companions of Imam Hasan Al-Askari, peace be upon him, and the well-known scholars of the third century AH.

So, the teacher of the ignorant ones, observe what was the opinion of Imam Al-Sajjad and Imam Al-Baqir, peace be upon them, about this Umar bin Abdul Aziz, whom the infallibles addressed as indulgent, immoral, and usurper of the right of the Imams, and they are saying that he is cursed in the heavens. So now, the alleged teacher should tell us, the one who is a usurper of the Imam's right in the Imam's view, the one who is cursed in the heavens, is indulgent and also immoral... What is the dishonorable teacher trying to prove by making a video about him and calling him noble and the believer of the family of Pharaoh? Why is he trying to present this immoral Umayyad king as representing the truth?

The believing men and women should definitely take the answer to this from the alleged teacher who once called the leading rightful scholars of the Shia school traitors of the Quran by pointing a finger at the infallibility of the prophets, sometimes attacked the mourning rituals, sometimes ruined the fasts of the believers by giving wrong jurisprudential rulings and warming his own pockets, and sometimes praised Mu'awiya.

Wassalamu alaikum

Abu Abdullah



## Chapter 44:

**Did Imam Ali (as) hold his children's names in the love of the caliphs?**

First of all, it is not proven at all from the names that if Imam Ali, peace be upon him, kept these names for his children, it was due to any sympathy towards the enemies of Zahra. While it is recorded in the history books of the Sunnis themselves that these names were common for many individuals in that era.

For example, the names Umar and Uthman...

Ibn Hajar writes in his book regarding the name Umar:

Moreover, Umar and other similar names were very common. There were more than 20 companions with this name.

- Ibn Hajar, Vol. 4, pp. 587-597

The name "Uthman" was among the common names at that time to the extent that it is mentioned in historical sources that 25 companions of the Prophet ﷺ had the name "Uthman".

- Ibn Hajar, Al-Isabah, Vol. 4, pp. 447-463

In addition, Imam Ali himself mentions the reason for naming Uthman as being named after Uthman bin Maz'un, a venerable companion of the Prophet ﷺ, and to keep his memory alive.

- Isfahani, Maqatil al-Talibiyyin, p. 89

I now have just three questions, the answers to which our Sunni brothers should give us:

**Question 1:** Can the Sunnis show us from any of their own books that Imam Ali, peace be upon him, named his children out of love for their caliphs? Show us even one weak hadith.

**Question 2:** And if this is the criterion for proving someone's love for someone, then why is this principle limited only to Imam Ali? It should also apply to the two sheikhs (Abu Bakr and Umar). So tell us, why did they not name their children Ali, Fatimah, Hasan, Husayn?

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**Question 3:** You say that Imam Ali, peace be upon him, named his children Umar and Uthman because he had great love for the caliphs. So if this principle is accepted, then Imam Ali did not name any of his sons Abu Bakr. So did Imam Ali have no love at all for your first caliph, who according to you possesses more virtue than even Umar and Uthman, that he did not name his children after him?

Wassalamu alaikum,

Abu Abdullah

## Chapter 45:

**A Conversation with a Nasibi on the Doctrine of Imamate**

This time, I provoked them myself...

I said, "O Qiblah, tell me that your Imam Muslim in his Sahih and Imam Bayhaqi in his Sunan have narrated this hadith: 'Whoever dies without having allegiance on his neck dies the death of Jahiliyyah (pre-Islamic ignorance).' And similarly, Imam Ahmad bin Hanbal, Imam Haythami, and Imam Tayalisi have also narrated with these words: 'Whoever dies without an Imam dies the death of Jahiliyyah.' Meaning, whoever dies without pledging allegiance to and recognizing the Imam of his time dies the death of Jahiliyyah. Surely, you would never prefer to die the death of Jahiliyyah. So, could you kindly tell me who is your Imam in today's era, whose obedience, allegiance, and recognition can save you from the death of Jahiliyyah?"

Staring at me, he said, "What hadith is this?"

I said to him with feigned surprise...

"Oh, oh, Qiblah, you are a scholar of your sect. Don't you know that this hadith, with an authentic chain, is recorded in Sahih Muslim as well as in several of your other reliable books... Surprising, isn't it?"

Now he got angry... "Abu Abdullah, in which books is it? Present the references."

I smiled and said, "Qiblah, I did tell you in which books it is. Alright, let me give you more references openly."

1. "Whoever dies without having allegiance on his neck dies the death of Jahiliyyah."

- Sahih Muslim, Muslim al-Naysaburi, Vol. 3, p. 1478;
- Al-Sunan al-Kubra, Al-Bayhaqi, Vol. 8, p. 156;
- Majma' al-Zawa'id, Vol. 5, p. 218;
- Mishkat al-Masabih, Vol. 2, p. 1088;
- Silsilah al-Ahadith al-Sahihah, Vol. 2, p. 715.

2. "Whoever dies without an Imam dies the death of Jahiliyyah."

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- Musnad Ahmad, Ahmad bin Hanbal, Vol. 4, p. 96;
- Majma' al-Zawa'id, Al-Haythami, Vol. 5, p. 218;
- Musnad al-Tayalisi, Al-Tayalisi, p. 295;
- Al-Ihsan bi Tartib Sahih Ibn Hibban, Vol. 7, p. 49;
- Hilyat al-Awliya', Vol. 3, p. 22.

3. "Whoever dies without having obedience upon him dies the death of Jahiliyyah."

- Majma' al-Zawa'id, Al-Haythami, Vol. 5, p. 224;
- Kitab al-Sunnah, Vol. 2, p. 489.

4. "Whoever dies without having an Imam of the community upon him, his death is a death of Jahiliyyah."

- Al-Mustadrak 'ala al-Sahihayn, Vol. 1, p. 150.

5. "Whoever dies without having an Imam upon him, his death is a death of Jahiliyyah."

- Al-Mu'jam al-Kabir, Al-Tabarani, Vol. 10, p. 298;
- Al-Mu'jam al-Awsat, Vol. 2, p. 317 and Vol. 4, p. 232;
- Musnad Abi Ya'la, Vol. 6, p. 251;
- Kitab al-Sunnah, Ibn Abi Asim, Vol. 2, p. 489;
- Majma' al-Zawa'id, Al-Haythami, Vol. 5, pp. 224-225.

Let me also quote the statements of your scholars regarding the reliability of this hadith, so that the way of escape is completely blocked, and you die the death of Jahiliyyah.

Observe:

After narrating this hadith, Imam al Hakim al-Naysaburi writes:

"This hadith is authentic (sahih) and meets the conditions of the two sheikhs (Bukhari and Muslim)."

And al-Dhahabi also supports it, Vol. 1, p. 204.

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There you go, the funeral is done... Now give the answer...

Who is the Imam in this era?

Shocked, he stared at me and said, "Give me some time. I will respond after looking at the references you have presented."

I immediately said, "Yes, yes, of course. Definitely take time. But just tell me right now, you people don't even have a belief in the concept of Imamate, so from where will you find an Imam today?"

Now either show me your Imam in today's era so that you can be saved from the death of Jahiliyyah, or accept that this hadith itself is not correct. But as soon as you accept this, you will immediately become a disbeliever because the hadith has an authentic chain, and denying it is denying the words of the Prophet ﷺ. And how can one who denies the words of the Prophet ﷺ be a Muslim?

Note: The answer has not come yet, and I am 100% sure that it will never come.

Wassalam,

Abu Abdullah.

## Chapter 46:

Anyone who does not write "عليه السلام" after the names of the Ahl al-Bayt (as) is an opponent of Sahih al-Bukhari.

The problem is that some Nasibis who call themselves Ahlus Sunnah have become blind, or rather upside down, in their hatred towards the Ahl al-Bayt, peace be upon them. I can have a scholarly discussion with these ignorant enemies of the Ahl al-Bayt on this matter, but the issue is that they do not even know the ABC of knowledge. So, in extremely simple terms, I will ask them this question:

Are you a greater scholar than those whose books you read and claim to be a scholar? Meaning, your Imam Bukhari, Muslim, and others?

I don't know what answer you will give in your hatred of the Ahl al-Bayt. Alright, let me prove writing "عليه السلام" with the Ahl al-Bayt from your own books.

First of all, the reference to the book which, according to you, is the most authentic book after the Quran, that is, Sahih Bukhari.

So, respected ones, go and see with whom Imam Bukhari has used "peace be upon him/her" in his Sahih. Observe the references:

**Sahih al-Bukhari**

## Book of Virtues of the Companions

- بَابُ مَنَاقِبِ قَرَابَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْقَبَةِ فَاطِمَةَ عَلَيْهَا السَّلَامُ بِنْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

12. Chapter: The Virtues of the Relatives of the Messenger of Allah ﷺ and the Virtue of Fatimah, peace be upon her, the Daughter of the Prophet ﷺ

**Sahih al-Bukhari**

## Book of Military Expeditions

- بَابُ بَعْثِ عَلِيِّ بْنِ أَبِي طَالِبٍ - عَلَيْهِ السَّلَامُ - وَخَالِدِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ إِلَى الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ

62. Chapter: Sending Ali bin Abi Talib - peace be upon him - and Khalid bin Al-Walid, may Allah be pleased with him, to Yemen before the Farewell Pilgrimage

### I Have a Call to Proclaim Truth

Look closely, your Imam Bukhari has not only narrated the hadith but has tied the entire chapter with "عليه السلام" for the Ahl al-Bayt. Meaning, the relatives of the Messenger of Allah and the virtues of Fatimah, peace be upon her.

And by tying the second chapter, he has compelled you even more, as he wrote "عليه السلام" with Imam Ali and "رَضِيَ اللَّهُ عَنْهُ" with the other companion.

Now one more reference and then the discussion is over...

In **Sunan al-Tirmidhi**, your Imam is also tying chapters like this:

بَاب مَنَاقِبِ الْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمَا السَّلَامُ

31. Chapter: The Virtues of Al-Hasan and Al-Husayn, peace be upon them

Book of Virtues from the Messenger of Allah ﷺ, Sunan al-Tirmidhi

So, ignorant one... Now go and first issue fatwas against your predecessors as to why they wrote "peace be upon them" with the Ahl al-Bayt, then come and criticize some other lover of the Ahl al-Bayt or try to pass a nonsensical act.

Finally, just one more question...

Prove from any of your own books that the application of "عليه السلام" is only for the noble prophets and not for the Ahl al-Bayt.

Wassalamu alaikum,

Abu Abdullah

## Chapter 47:

The Prophet ﷺ, his companions, the mothers of the faithful, and the scholars of Ahl al-Sunnah mourn the martyrdom of Imam Hussain (as).

Assalamu Alaikum. Labbaik Ya Hussain (as)

It has been my practice from the beginning that during the first ten days of the mourning period, I rarely put pen to paper, so that the debt of the Prophet's (SAWW) reward can be paid to the fullest through mourning, and so that the minds of the believing men and women remain focused solely on mourning, rather than getting entangled in frivolous matters and their attention being diverted elsewhere. Every year during these very days, the enemies play this game to prevent the Shias from mourning and to keep them engaged in proving that mourning is permissible, crying is permissible, lamentation is permissible, and so on.

Our innocent people also fall victim to this conspiracy and get themselves entangled, and start "wasting" more time on social media debates than on mourning and lamentation.

Whereas we keep giving befitting replies to these Nasibis (enemies of Ahlul Bayt) throughout the year, so we should at least not become a part of these debates in these 10 days and dedicate all our time to the veneration of the Master of Martyrs (Imam Hussain) and the rituals of mourning.

Anyway, now the situation is that on some major platforms, the mourning ceremonies, i.e., weeping, lamenting, and expressing grief, are being heavily attacked. So now it is my compulsion to give a befitting reply to these enemies of Islam so that they may remain wounded by this strike till next year and refrain from spreading takfirism (excommunication) on social media.

After this prelude, in my writing, I will directly pierce the enemy's liver with arrows from Sunni references, so that this impure offspring of the liver-eating Hind can also taste the flavor of their own liver.



**The Reward of Crying for Imam Hussain (as) from the Book of Ahl al-Sunnah:**

Imam Ahmad bin Hanbal in Fadha'il al-Sahaba, Imam Tabari in Dhakha'ir al-Uqba, Mulla Ali Qari in his Mishkat Sharif, and Imam Qanduzi in his Yanabi' al-Mawaddah write:

Ahmad bin Israil says: I saw written in the handwriting of Ahmad Ibn Hanbal, may Allah have mercy on him, that Aswad bin Amir (Abu Abd al-Rahman) narrated from Rabi' bin Mundhir, from his father, who said:

Hussain bin Ali (as) used to say: "Whoever's eyes shed tears for us, or whose eyes shed a drop for us, Allah Almighty will grant them Paradise."

- Fadha'il al-Sahaba by Ibn Hanbal, Volume 2, Page 675, Hadith 1154
- Dhakha'ir al-Uqba fi Manaqib Dhawi al-Qurba, Vol. 1, p. 19, by Muhibb al-Din Ahmad bin Abdullah al-Tabari (d. 694 AH), Publisher: Dar al-Kutub al-Misriyya
- Mirqat al-Mafatih Sharh Mishkat al-Masabih by Mulla Ali al-Qari, Nur al-Din Abu al-Hasan Ali bin Sultan Muhammad al-Harawi (d. 1014 AH), Vol. 11, p. 315
- Yanabi' al-Mawaddah li-Dhawi al-Qurba by al-Qunduzi al-Hanafi, Sheikh Sulaiman bin Ibrahim (d. 1294 AH), Vol. 2, p. 117

Now if any Nasibi's mind is bitten by the bugs of questioning the authenticity of the hadith, then this medicine will be effective for them:

Chain of Narration (Sanad): Imam Hakim Nishapuri, Imam Abi Jurada, Imam Dhahabi, Ibn Hajar Asqalani, Imam Ibn Athir, Imam Albani:

This hadith is authentic (sahih) according to the conditions of Bukhari, although they did not narrate it.

- Al-Mustadrak 'ala al-Sahihayn, Volume 2, Page 237.

Now let's move forward and prove to the Nasibi gentlemen the mourning of the Prophet ﷺ.

## **Mourning and Loud Crying of the Prophet ﷺ and Companions for Imam Hussain (as)**

Imam Ibn A'tham writes about this in his book Al-Futuh:

The Prophet ﷺ went on a journey and stopped somewhere along the way. He recited "Inna lillahi wa inna ilayhi raji'un" (Indeed we belong to Allah, and indeed to Him we will return) and his eyes shed tears. He was asked about that. He said: "This is Gabriel (AS) informing me about a land on the banks of the Euphrates called Karbala where my son Hussain ibn Fatima (AS) will be killed... It is as if I am looking at his place of martyrdom and his burial there, and his head has been presented as a gift. By Allah, whoever looks at the head of my son Hussain and rejoices, Allah will create a difference between his heart and tongue." ...And the people in the mosque wailed loudly.

- Ibn A'tham al-Kufi, Abu Muhammad Ahmad, Al-Futuh, researched by: Ali Shiri, Dar al-Adhwa, Beirut, First Edition, 1411 AH, Vol. 4, p. 325 (according to the narration of Ibn Abbas)

All Nasibis should carefully note that the Prophet ﷺ recited the calamities of Imam Hussain (as) in front of the companions, and the companions wept bitterly. They not only cried, but also wailed and lamented.

### **The Prophet ﷺ Crying at the Birth of Imam Hussain (as)**

It is narrated from Umm al-Fadl bint al-Harith in Mustadrak al-Sahihayn, Tarikh Ibn Asakir and Maqtal al-Khawarizmi:

One day I went to the Prophet ﷺ carrying Hussain and placed him in his lap. Suddenly I noticed that the eyes of the Prophet ﷺ were shedding tears. I said: "O Prophet of Allah, may my father and mother be sacrificed for you, what is the matter with you?" He said: "Gabriel (AS) came to me and informed me that my Ummah will kill this son of mine." I said: "This one?" He said: "Yes, and he brought me red soil from his (burial) soil."

After narrating this hadith, Hakim Nishapuri says:

This hadith is authentic (sahih) according to the conditions of the two sheikhs (Bukhari and Muslim), but they did not narrate it.

- Mustadrak al-Sahihayn, Volume 3, Page 176
- Tarikh Sham in the biography of Imam Hussain, Page 183, Hadith 232

- Majma' al-Zawa'id, Volume 9, Page 179
- Maqtal al-Khawarizmi, Volume 1, Page 159
- Tarikh Ibn Kathir, Volume 6, Page 230 and Volume 8, Page 199
- Amali al-Sijri, Page 188
- Al-Fusul al-Muhimmah by Ibn Sabbagh al-Maliki, Page 154
- Al-Rawd al-Nadir, Volume 1, Page 89
- Al-Sawa'iq, Page 115
- Kanz al-Ummal old print, Volume 6, Page 223
- Al-Khasa'is al-Kubra, Volume 2, Page 125

### **Mourning of Hazrat Umm Salamah (as) and the Prophet ﷺ**

Imam Tirmidhi writes in his Sunan:

Abu Sa'eed al-Ashajj narrated to us, Abu Khalid al-Ahmar narrated to us, Razin narrated to us, he said: Salma narrated to us, she said: I entered upon Umm Salamah while she was crying. I said: "What makes you cry?" She said: "I saw the Messenger of Allah ﷺ - in a dream - and there was dust on his head and beard. I said: 'What is the matter with you, O Messenger of Allah?' He said: 'I have just witnessed the killing of Hussain.'"

- Sunan al-Tirmidhi, Volume 12, Page 195, Book of Virtues of the Companions, Chapter on the Virtues of Hasan and Hussain.

Now I will continue and drive the final nail in the coffin of the Nasibis regarding mourning.

Imam Sibt Ibn al-Jawzi, a scholar of Ahl al-Sunnah, mourning for Imam Husayn (peace be upon him)

Ibn Kathir writes in his history:

On the day of Ashura, Sibt Ibn al-Jawzi was asked to go on the pulpit and describe the martyrdom of Imam Husayn (peace be upon him) to the people. He went on the pulpit, placed a handkerchief on his face, and started crying loudly and reciting poetry. Then he descended from the pulpit in a state of weeping and went to his house.

- Al-Bidayah wa'l-Nihayah, Volume 13, Page 207

Now let's talk about the specific companions of Ahl al-Sunnah crying over the deceased, so that another weak argument gets stuck in the throats of the Nasibis.

### **Umar crying for Nu'man bin Muqarrin**

Imam Ibn Abi Shaybah, who was also a teacher of Bukhari, narrates:

From Abu Uthman: I came to Umar with the news of Nu'man bin Muqarrin's death. He put his hand on his head and started crying.

- Al-Musannaf, Ibn Abi Shaybah, Volume 3, Page 175 and Volume 8, Page 21

### **Umar allowing women to mourn for Khalid bin Walid and joining them himself**

Imam Hakim writes in his Mustadrak:

From Abu Wa'il, it was said to Umar bin al-Khattab, may Allah be pleased with him, that women from Banu al-Mughirah have gathered in the house of Khalid bin Walid crying, and we dislike that they may disturb you, so if you forbid them. Umar said: There is no harm if they shed a tear or two, as long as there is no slapping (of cheeks) or screaming. By slapping, he meant striking the face, and by screaming, he meant loud cries.

Umar was told that the women of Banu Mughirah have gathered at the house of Khalid bin Walid and are crying over him. If you say so, we can stop them from doing this. Umar said it's okay, let them cry.

- Al-Mustadrak ala as-Sahihain, Volume 3, Page 336
- Kitab al-Aghani, Volume 22, Page 98

### **Ibn Mas'ud crying over Umar's death**

Ibn Mas'ud stood near Umar's grave after his death and cried.

- Al-Iqd al-Farid, Volume 4, Page 283

### **Abdullah bin Rawahah crying over Hamza**

Abdullah bin Rawahah cried over Hamza and recited poetry in his grief.

- As-Sirah an-Nabawiyah, Volume 3, Page 171

### **The Companions and female Companions present in Medina crying upon hearing the news of Imam Husayn's martyrdom**

Imam Tabari writes in his history:

When Ubaydullah bin Ziyad martyred Al-Husayn bin Ali and his head was brought to him, he summoned Abdul Malik bin Abi Al-Harith As-Salami and said: Go ahead to Medina to Amr bin Sa'id and give him the good news of Al-Husayn's killing - and Amr was the governor of Medina. Abdul Malik said: I arrived in Medina, and a man from Quraysh met me and said: What is the news? I said: The news is with the governor. He said: "Indeed we belong to Allah and to Him we shall return"; Al-Husayn bin Ali has been killed.

I entered upon Amr bin Sa'id, and he said: What is behind you? I said: What pleases the governor; Al-Husayn bin Ali has been killed. He said: Announce his killing. So I announced his killing. By Allah, I never heard wailing like the wailing of the Hashmite women in their houses over Al-Husayn...

- Tarikh al-Tabari, Volume 3, Page 342

And now, finally, a discussion of that which the Ahl al-Sunnah severely criticize us Shias for - why do we close markets and streets to perform mourning ceremonies (azadari)? So come, all you Ahl al-Sunnah, and observe this.

Imam Dhahabi writes about this:

"He passed away on the night of Friday, between the two night prayers, on the 13th of Ramadan. The markets were closed, and people gathered in great numbers. It was in the month of Tammuz (July), and many people broke their fasts and threw themselves into the water. They stayed by his grave throughout the month of Ramadan, completing recitations of the Quran, with candles and lamps."

Sibt ibn al-Jawzi passed away on the night of Friday, the 13th of Ramadan. Upon his death, the markets closed. People gathered in large numbers. Due to grief and heat, people did not keep their fasts. They sat by his grave until the end of Ramadan. Candles and lamps were lit on his grave and the Quran was recited to completion. Mourning ceremonies and elegies were performed.

- Siyar A'lam al-Nubala, Volume 21, Page 379

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If I were to expound further on this topic, it would require writing an entire book.

Now I invite all the Ahl al-Sunnah - come and tell me, if the Shia close markets and block streets in grief over your Prophet's grandson, then it becomes innovation (bid'ah) and forbidden (haram). But if all this happens upon the death of your ordinary scholar Ibn al-Jawzi, then it is completely permissible?

If Umar ibn al-Khattab, Aisha, Ibn Abbas and other common companions weep at the deaths of ordinary companions, then it is permissible. But if we Shia weep for Imam Husayn, then it is forbidden and an innovation?!!!

Labbayk Ya Husayn (I am at your service, O Husayn)

Azadar, Abu Abdullah

## Chapter 48:

**Fasting on the 10th of Muharram is not a practice of the Prophet ﷺ, but rather a practice of the Jews!**

I am writing this in a bit of haste, solely for the reformation of our Ahl al-Sunnah brothers, for the sake of those poor common Muslims who are misled by the words of their clever mullahs and keep fast on a day of immense grief like Ashura, thinking that it is the Sunnah of the Prophet ﷺ. They believe in the fabricated traditions of the Banu Umayyah, such as the notion that on the day of Ashura, the heavens and earth, the pen, and Prophet Adam (peace be upon him) were created, and on this very day his repentance was accepted. On this day, Prophet Yusuf (peace be upon him) was freed from prison and granted the government of Egypt... and on this day, the Holy Prophet ﷺ married Hazrat Khadija al-Kubra (may Allah be pleased with her), and so on and so forth.

These Ahl al-Sunnah mullahs who narrate stories and tales on the occasion of this day, do they forget that if all these events indeed happened on this day, then why did Allah and His Messenger ﷺ not emphasize this fast, and why did the Messenger of Allah ﷺ himself not observe this fast? (I will prove later that the Messenger of Allah ﷺ did not fast on Ashura)

It means that today's mullah, God forbid, considers himself more learned and virtuous than the Prophet ﷺ himself, presenting false and extremely weak narrations that are rejected even by Ahl al-Sunnah scholars, exaggerating them to the masses and portraying this day as a day of celebration or an extremely blessed day... while the reality is quite the opposite.

So let us see, did the Prophet of Allah really fast on this day, the day of Ashura?

First, I present those hadiths on the basis of which the Ahl al-Sunnah mullahs attributed the Sunnah fast to this day, and I will also refute them using their own books.

At the same time, let us also see whether the fast of Ashura is the Sunnah of the Messenger of Allah ﷺ or that of the anti-Islamic Jews.

Ibn Athir writes in the book Al-Kamil fi al-Tarikh:

When the Messenger of Allah ﷺ came to Medina, he saw that the Jews had fasted on the day of Ashura, but despite that, the Prophet did not forbid the Jews from this act.

- Al-Kamil fi al-Tarikh, Volume 7, Page 130

Let's consider another narration from Sahih al-Bukhari:

Narrated by Abdullah bin Sa'eed bin Jubair, from his father, from Ibn Abbas (may Allah be pleased with them), who said: The Prophet ﷺ came to Medina and saw the Jews fasting on the day of Ashura. He asked, "What is this?" They said, "This is a good day, the day when Allah saved the Children of Israel from their enemy, so Musa fasted on this day."

- Sahih al-Bukhari, Volume 2, Page 251, Hadith No. 2004

This establishes that fasting on Ashura was not the Sunnah of the Prophet ﷺ, but rather the practice of the Jews, and they observed this fast considering it a day of happiness.

Now let's move forward and I will show these gentlemen another hadith from Sahih al-Bukhari, the most authentic book after the Quran, and prove that the Messenger of Allah ﷺ did not fast on this day.

Narrated by Aisha (may Allah be pleased with her): "The people of Quraish used to fast on the day of Ashura in the pre-Islamic period, and the Messenger of Allah ﷺ also used to fast on this day. When he came to Medina, he fasted on this day and ordered others to fast as well. Later, when the fasting of Ramadan was prescribed, he abandoned fasting on the day of Ashura and said, 'Whoever wishes may fast on this day, and whoever does not wish may leave it.'"

- Sahih al-Bukhari, Volume 2, Page 250, Hadith No. 2002, Book of Fasting, Chapter 69: Fasting on the Day of Ashura

So dear readers, you have observed this hadith which clearly states that the Messenger of Allah ﷺ had abandoned fasting on this day.

But there is a strange and peculiar thing - an insult to the Prophet ﷺ has been made in this hadith. How? Let me explain...



If you look at these narrations, there is a strange contradiction present, which Imam Haythami has also mentioned in the book Majma' al-Zawaid:

Haythami has narrated in Majma' al-Zawaid from Abu Sa'eed al-Khudri:

"Indeed, the Messenger of Allah ﷺ used to order fasting on Ashura, while he himself did not fast on it."

- Majma' al-Zawaid, Imam Haythami, Volume 3, Page 186

**This means, God forbid, that the Messenger of Allah ﷺ used to command things that he himself did not act upon. Is this not a clear insult to the Prophet ﷺ?**

**Shall I show you an even greater insolence, and that too from Sahih al-Bukhari?**

Observe the religion of the Ahl al-Sunnah and the level of their faith...

Bukhari has narrated in Sahih al-Bukhari from Ibn Abbas in such a way that:

"The Messenger of Allah ﷺ liked to conform with the People of the Book in matters in which he had not been commanded anything (by Allah)."

- Sahih al-Bukhari, Volume 4, Page 269, Hadith 3558, Book of Virtues, Chapter 23: Description of the Prophet ﷺ

Wait, wait, let me show you another hadith that Ibn Hajar Asqalani has written in Fath al-Bari and Imam Zain al-Din Hanbali in Lataif al-Ma'arif:

"The Messenger of Allah ﷺ liked to conform with the People of the Book in matters in which he had not been commanded anything (by Allah), especially if it was in opposition to the polytheists."

- Fath al-Bari, Ibn Hajar, Volume 4, Page 213
- Zain al-Din Hanbali, Lataif al-Ma'arif, Page 102

This is the religion of those who call themselves Ahl al-Sunnah... Allahu Akbar...

With a little reflection, a question arises in the mind of every Muslim: Was Islam subservient to the era of ignorance or Jewish practices, that whichever customs from the time of ignorance or Judaism and Christianity appealed to the Prophet, he continued to act upon them? (We seek refuge in Allah) What a severe insolence towards the status of Prophethood... Allahu Akbar

Even if it is assumed that the fast of Ashura was obligatory before the month of Ramadan and was later abrogated, then would there be abrogations in the Quran? When Allah made the fasts of Ramadan obligatory, He would have also commanded that the fast of Ashura is now lifted from you. However, there is no mention of Ashura in the Quran at all...

Now let me address some of these self-made researchers who are strongly bitten by the bug of every chain of narration, using Bukhari's hadith...

So I am writing again that hadith of Bukhari with which they prove that the fast of Ashura is Sunnah, so that there is no shortage in providing food for the bugs of narration...

So here is the rejection of Bukhari's hadith by their own scholars of narrators...

Hadith:

Aisha said that in the era of ignorance, the Quraish used to fast on the day of Ashura, and the Messenger of Allah ﷺ also used to fast on this day. When the Messenger of Allah ﷺ came to Medina, he continued fasting on the same day and ordered others to fast as well, until the fast of Ramadan became obligatory. After that, the Messenger of Allah ﷺ abandoned fasting on the day of Ashura and said, "Whoever wishes may fast on this day, and whoever does not wish may leave it."

- Sahih al-Bukhari, Volume 2, Page 250, Hadith No. 2002, Book of Fasting, Chapter 69: Fasting on the Day of Ashura.

Due to Hisham ibn Urwah, the narrator in the chain of this narration, there is an objection to the authenticity of this narration because Imam Ibn Qattan said about him:

"He became confused and changed."

He used to mix up authentic and incorrect matters when narrating.

Imam Dhahabi wrote about him:

"He forgot some of his memorized knowledge or had doubts about it."

Imam Ibn Kharrash said about him:

"Malik was not pleased with him and objected to his narrations for the people of Iraq."

- Mizan al-I'tidal, Volume 4, Page 301

The buffalo has drowned in the water... meaning this hadith is also rejected in terms of its chain of narration.

One point is noteworthy...

The first narration said that the Messenger of Allah ﷺ and the Quraish used to fast on this day in the era of ignorance, and for 13 years in Mecca, he fasted on the same day. Even after the fasts of Ramadan became obligatory, people had the right to choose whether to fast on this day or not.

But the second narration says that when the Messenger of Allah ﷺ migrated to Medina, not only did he not fast on this day, but he was not even aware of fasting on this day. When he saw the Jews fasting on this day, he asked them in astonishment, and heard the answer that they fast on this day in joy of Prophet Musa being saved.

Upon this, the Messenger of Allah ﷺ said that if this is the case, then I am more deserving than Musa to fast on this day in joy of being saved from the hands of the disbelievers of Mecca. After that, not only did the Messenger of Allah himself start fasting on this day, but he also ordered others to fast on this day.

Isn't it strange... rather peculiar as well... This is what they say, to hide one lie, many more lies have to be told. In the same book, one narration is saying something while the other is saying something else...

Now I conclude the post-mortem of the false and fabricated narrations concocted by the Banu Umayyah about the day of Ashura, that this happened on this day, that happened... so-and-so's marriage took place, so-and-so was saved... etc. etc., with their own great scholar...

Imam Manawi wrote something like this about the day of Ashura:

"What is narrated about the virtue of fasting on the day of Ashura, praying in it, spending, applying henna, applying oil to the hair, applying kohl to the eyes, etc., are innovations introduced by the killers of Husayn (may Allah be pleased with

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him) and a sign of hatred towards the Ahl al-Bayt. It is obligatory to abandon all of them."

- Fayd al-Qadir, Volume 6, Page 306

So it is proven that the Jews used to observe the fast of Ashura, not the Muslims...

Rather, I would say that in that era, the Jews used to observe it, and today the Nasibis observe it.

Wassalamu Alaikum, Abu Abdillah

## Chapter 49:

**18th of Dhu al-Hijjah: Eid-e-Ghadeer or the day of the third caliph's death?**

The date of 18th Dhu al-Hijjah, which is the day of the greatest Eid for the worlds, was taken this time to create a new commotion. On social media, there was an unsuccessful attempt to hide the announcement of the Wilayah of Ali (peace be upon him) by declaring this date as the day of the killing of Uthman.

This is nothing new for us Shias, as the Nasibis have always done this on all our blessed days in order to diminish the virtue of that day or to divert people's attention elsewhere, just as the date of 1st Muharram was attributed to the second caliph of the Muslims and started being celebrated as their "Day of Martyrdom."

Whereas, whether it is the killing of Uthman bin Affan or the killing of Umar bin al-Khattab, our open challenge to all the Nasibis is to prove these dates from any authentic hadith or narration in your own authentic books, and also prove that celebrating such days is not an innovation (bid'ah) according to you, but rather permissible and lawful.

Anyway, to keep the matter brief! Now let me directly begin the discussion on what were the motives behind the killing of Uthman and which people killed Uthman, so that the interpretation of "The companions are like the stars" can be presented to the slaves of Ayesha.

Now let me briefly talk about the status of the date of 18th Dhu al-Hijjah among the Ahl al-Sunnah, then I will discuss the killing of Uthman in detail.

**Celebrating Eid al-Ghadir has been the practice of Muslims**

Abu Rayhan al-Biruni, in his book Al-Athar al-Baqiyah, has included Eid al-Ghadir among those Eids in which all Muslims used to celebrate and make arrangements.

- Translation of Al-Athar al-Baqiyah, Al-Biruni, p. 395

Not only Ibn Khallikan and Abu Rayhan al-Biruni have called this day an Eid, but the well-known Ahl al-Sunnah scholar Imam Tha'labi has also counted the night of Ghadir among the famous nights in the Muslim Ummah.

- Thimar al-Qulub fi al-Mudaf wa al-Mansub, by Abu Mansur Abdul Malik bin Muhammad bin Ismail al-Tha'alibi

The Shaykhain (Abu Bakr and Umar) and the companions of the Messenger of Allah (peace be upon him and his progeny) congratulated Ali (peace be upon him) after he descended from the pulpit, and this series of congratulations continued until sunset.

The Shaykhain were the first individuals who congratulated Imam Ali with these words:

"Congratulations to you, O Ali bin Abi Talib, you have become my and every believing man and woman's master, morning and evening."

The Ahl al-Sunnah scholar, Imam Baghdadi, narrates in Tarikh Baghdad that whoever fasts on the 18th of Dhu al-Hijjah, Almighty Allah writes the reward of 6 months of fasting in that person's book of deeds, and this day is the day of Eid al-Ghadir.

- Khatib Abu Bakr Baghdadi, Tarikh Baghdad, Vol. 8, p. 284

So it is proven that the day of 18th Dhu al-Hijjah is a day of Eid and a day of celebration and offering congratulations, not the date of Uthman's killing.

So I am now dividing the writing into some parts as follows:

- 1- Are all the companions like the stars?
- 2- The hadith of Uthman bin Affan being Dhul-Nurayn is fabricated
- 3- Reasons for killing: The great crimes of Uthman bin Affan
- 4- The statements of Aisha and the companions of the Prophet about Uthman bin Affan
- 5- Which companions were involved in the siege and killing of Uthman bin Affan
- 6- Uthman declaring Muawiyah bin Abu Sufyan as his killer
- 7- The repentance letter of Uthman bin Affan

## 8- The stance and actions of Imam Ali (peace be upon him) on the killing of Uthman

### 1- Are all the companions like stars?

Although a complete booklet could be written on this, to avoid lengthiness, I will present only one hadith, and that too from Sahih al-Bukhari, the most authentic book of Muslims after the Quran, so that there is no need to discuss the chain of narration.

Bukhari narrated from Abu Hazim that he said: I heard from Sahl bin Sa'd:

The Prophet of Islam (peace be upon him and his progeny) said: I will reach the Pond of Kawthar before you, and whoever reaches the Pond of Kawthar and drinks from the water of Kawthar, they will never feel thirsty again. A group will come to me at the Pond of Kawthar. I will recognize them and they will also recognize me, but there will be a distance between me and them.

Abu Hazim said that when he was narrating this hadith, Nu'man bin Abi Ayyash also heard it and said: Did Sahl narrate it like this? I said: Yes, he narrated it like this. So he said: I testify that I have also heard similar words from Abu Sa'eed al-Khudri, but with some addition that the Prophet of Islam (peace be upon him and his progeny) said:

These are my companions. It will be said: You do not know what changes they made after you. So I will say to them: Go away, you made changes after me.

- Sahih al-Bukhari, Vol. 4, p. 355

So now let our Ahl al-Sunnah brothers tell us, according to your belief, all the companions are like stars, while the Messenger of Allah (peace be upon him) will drive them away from the Pond of Kawthar. So who are those companions who made changes in the religion after the Messenger of Allah (peace be upon him)?

Thus, it is proven that the hadith "My companions are like the stars" is fabricated and false, otherwise Bukhari would not have included this hadith in his Sahih.

### 2- The hadith of Uthman bin Affan being Dhul-Nurayn is fabricated

I have already written about this Dhul-Nurayn in the writing about the daughters of the Prophet, but here I will further prove by presenting other Ahl al-Sunnah

hadiths that this Dhul-Nurayn and other narrations that exist in praise of Uthman bin Affan are all fabricated and concocted.

Consider some examples:

**Hadith 01:** Ibn Abbas narrated from the Messenger of Allah (peace be upon him) that he said: There is no tree in Paradise on whose leaves it is not written: There is no god but Allah, Muhammad is the Messenger of Allah, Abu Bakr is as-Siddiq, Umar is al-Farooq, Uthman is Dhul-Nurayn.

- Kitab al-Mu'jam al-Kabir, Vol. 11, p. 63

Now observe the opinion of Ahl al-Sunnah scholars of hadith, Imam Tabarani and Imam Dhahabi, on this hadith.

Tabarani, after narrating this hadith, says: This hadith is fabricated because Ali bin Jamil is present in the chain of this hadith and this person fabricates a lot of hadiths, and this hadith has been narrated only by him. Dhahabi also considers this hadith to be false.

- Mizan al-I'tidal, Vol. 2, p. 633

Now one more hadith and then I move on to the next part...

**Hadith 02:** Anas narrates from the Prophet of Islam (peace be upon him) that he said:

The night I was taken on the Mi'raj and I entered Paradise, suddenly I saw an apple hanging in the hand of a houri. She said: I am for Uthman who was killed unjustly.

Dhahabi has narrated this hadith in Mizan al-I'tidal from Abbas bin Muhammad Adawi, a fabricator, and said this hadith is fabricated. And Ibn Hajar says: This is not the speech of the Prophet (peace be upon him) at all.

- Mizan al-I'tidal, Vol. 2, p. 386
- Kitab Lisan al-Mizan, Vol. 3, p. 308

So it is proven that the hadiths that are being spread on the 18th of Dhu al-Hijjah regarding the virtues of Uthman are fabricated according to the Ahl al-Sunnah scholars themselves.



**3- Reasons for killing: The great crimes of Uthman bin Affan**

Now let's discuss what were the reasons and factors that led to the killing of Uthman bin Affan. Uthman committed many crimes during his caliphate which became the cause of discontent and anger among the companions and Muslims. Some of his major crimes were:

**Appointing Banu Umayyah and his relatives to high posts:**

Uthman appointed his Umayyad relatives to key positions in the government, such as making Muawiyah the governor of Syria, appointing Abdullah bin Abi Sarh, the one whose killing was made lawful by the Prophet, as the governor of Egypt, and giving Walid bin Uqba the governorship of Kufa.

**Giving Fadak to Marwan bin Hakam:**

Uthman gave the land of Fadak to Marwan bin Hakam which the Prophet had gifted to his daughter Fatimah, and this was against the will of the Prophet.

**Exiling Abu Dharr to Rabadha:**

When Abu Dharr criticized Uthman and Banu Umayyah for their extravagance and misuse of public funds, Uthman exiled this close companion of the Prophet to the desert of Rabadha.

**Burning the copies of the Quran:**

During Uthman's time, on his order, copies of the Quran were burnt except for the Quran compiled by Zaid bin Thabit. This act of burning the Quran was heavily protested by the companions.

**Introducing the second Adhan of Friday prayers:**

Uthman started the practice of a second Adhan for Friday prayers which was an innovation and against the Sunnah of the Prophet.

**Delaying the prayers:**

It is narrated that Uthman would often delay the prayers from their prescribed times which angered the people.

These were some of the major reasons why the companions turned against Uthman and revolted, eventually leading to his siege and killing. The people's

anger had reached a point where prominent companions like Ammar bin Yasir, Abu Dharr, and Aisha were openly speaking out against Uthman's policies.

So it becomes clear that Uthman's own actions and policies were the cause of the people's discontent and uprising against him. The killing of Uthman was a result of his nepotism, fiscal mismanagement and religious innovations. To attribute this to some conspiracy by Imam Ali or the Shias is baseless and goes against the historical facts.

### **3- Reasons for killing: The great crimes of Uthman bin Affan**

If a charge sheet against the third caliph were to be presented to the public, it would require writing an entire book. So keeping the writing concise, I am presenting it in the form of points.

Uthman bin Affan's changes to Islamic rulings and the example of the Prophet ﷺ:

Contrary to the Sunnah of the Messenger of Allah ﷺ, Uthman prayed the complete prayer in Mina. When he faced objections from companions like Abdur Rahman bin Auf and was unable to provide an answer, he said, "This is my opinion that I have given."

- Tarikh al-Islam, Vol. 4, p. 268

According to Muttaqi Hindi, the change in ablution and the difference between Shia and Ahl al-Sunnah also started from his era of caliphate.

- Kanz al-Ummal, Vol. 9, p. 443, Hadith 26890

In one place, Uthman himself admits and says that the Prophet ﷺ wiped his head after washing his hands and face, and then wiped his feet.

- Al-Musannaf fi al-Ahadith wa al-Athar, Vol. 1, p. 16

Imposing individuals with a tainted past from Banu Umayyah on the public treasury was unpleasant for the companions and the Tabi'in. For example, he gifted the place called Mahruqah, east of Medina, to Harith ibn Hakam. This is the same place where when the Messenger of Allah ﷺ reached, he stamped his foot on the ground and said:

This place is our place of prayer, place of seeking rain, and place of Eid al-Adha and Eid al-Fitr. May Allah's curse be upon the one who makes this place desolate, takes rent from it, and reduces anything from our market.

Similarly, he gave Fadak to Marwan bin Hakam, also gifted him the Khums and spoils of Africa. This incident was so unpleasant for the Muslims that Abd al-Rahman bin Junbul Juhami recited poetry condemning it.

- Al-Musannaf fi al-Ahadith wa al-Athar, Vol. 1, p. 16

Likewise, according to Ahl al-Sunnah sources, Uthman gave four hundred thousand dirhams to Abdullah bin Khalid bin Usayd bin Rafi' and one hundred thousand to Hakam bin Abi al-Aas from the spoils that were the right of the Muslims.

- Al-Bad' wa al-Tarikh, Vol. 5, p. 200

Uthman dismissed Ammar Yasir from the governorship of Kufa and appointed his stepbrother Walid bin Uqbah bin Abi Mu'ayt in his place. He removed Abu Musa al-Ash'ari from the governorship of Basra and appointed his paternal cousin Abdullah bin Aamir bin Kurayz, who was a young man. He appointed Amr bin al-Aas as the commander of the army in Egypt and made Abdullah bin Abi Sarh, who was his foster brother, in charge of the land tax of Egypt. Then he dismissed Amr bin al-Aas from the commandership and handed both positions to Abdullah bin Abi Sarh - even though some of these people were not even adherent to the Islamic constitution and the spiritual legacy of the Prophet ﷺ.

- Dinawari, Akhbar al-Tiwal/Translation, p. 174

Some people whom the Prophet ﷺ had exiled from Medina returned to Medina during Uthman's time according to his wish and attained government positions. For example, Uthman called back his relative Hakam ibn Abi al-Aas from exile and made his son Marwan his advisor.

- Ibn Abd al-Barr, Al-Isti'ab, Vol. 3, p. 1388

The Prophet ﷺ had exiled the wicked Hakam ibn Abi al-Aas from the city for the crime of revealing secrets. Uthman called him back to Medina and gave him a government position.

- Al-Bad' wa al-Tarikh, Vol. 5, p. 200 - Dinawari, Al-Akhbar al-Tiwal, 139

Abdullah bin Abi Sarh, Uthman's foster brother, was made the governor of Egypt. His past in Islam was not good. It is said that he was the scribe of revelation in Medina for some time but apostatized and joined the Quraysh. A noble verse (Surah An'am/Verse 93) was also revealed condemning him. Since he was well aware of the Prophet's ﷺ mentality compared to the Quraysh, he would advise confronting the Prophet ﷺ directly.

- Ibn Abd al-Barr, Al-Isti'ab, Vol. 1, p. 69 - Waqidi, Maghazi, Vol. 2, p. 787

Uthman's relative Walid bin Uqbah, whom Uthman had appointed as the governor of Kufa, did not observe Islamic rulings even outwardly. One day, in a state of intoxication, he led the morning prayer with four rak'ahs and told the people present in the mosque that if they wanted, he could pray more.

The news of Walid's drinking reached Uthman, but Uthman did not enforce the prescribed punishment for drinking on him. Walid is the person about whom a verse was revealed during the time of the Prophet ﷺ in which he was called a transgressor (fasiq).

- Imam al-Siyasat/Translation, p. 54 - Tabari, Tafsir Jami' al-Bayan, Vol. 26, p. 78

So gentlemen, these were some of the countless crimes that Uthman bin Affan committed during his caliphate, and these very crimes became the reason for his killing. Now can any person with intellect and awareness use the word "martyrdom" for such an individual who altered the religion of Islam and the example of the Prophet ﷺ and openly mocked the rulings of the religion?

Now let's move forward...

#### **4- The statements of Aisha and the companions of the Prophet about Uthman bin Affan**

If this part were to be discussed in detail, an entire book could be composed on what the opinions of the various companions of the Prophet and his wives were about Uthman bin Affan.

I will just provide a brief account and move on so that I can write on the further parts as well...

### I Have a Call to Proclaim Truth

There is no room for any kind of doubt or suspicion about the fact that Aisha, Talha and Zubayr incited people the most against Uthman and created such circumstances that led to Uthman's killing.

Among these opponents, Zubayr bin Awwam was at the forefront, and Talha bin Ubaydullah was somewhat less opposed compared to the former.

Once, Uthman also mentioned Talha and said:

"Woe to me from Talha! I gave him so much gold and he intends... O Allah, do not let him enjoy it and make him reach the evil consequences of his rebellion."

- Al-Fitnah al-Kubra, p. 8

The role of Aisha in the killing of Uthman is quite clear.

It was Aisha who showed the shirt of the Messenger of Allah ﷺ to Uthman several times and said to him:

"The shirt of the Messenger of Allah ﷺ has not yet decayed, but you have abandoned his Sunnah."

And many times, standing behind the veil, she issued such a fatwa for the killing of Uthman:

"Kill the Na'thal Uthman, for he has become a disbeliever."

- Ibn al-Athir - Al-Nihayah fi Gharib al-Hadith - Volume: (5) - Page number (79)
- Ibn al-Athir - Al-Kamil fi al-Tarikh - Volume: (3) - Page number (206/207)
- Tarikh al-Tabari - Volume: (3) - Page number (477)
- Ahmad bin A'tham al-Kufi - Kitab al-Futuh - Volume: (2) - Page number (437)
- Ibn Qutaybah al-Dinawari - Al-Imamah wa al-Siyasah - Tahqiq al-Shiri - Volume: (1) - Page number (72)
- Ibn Qutaybah al-Dinawari - Al-Imamah wa al-Siyasah - Tahqiq al-Zayni - Volume: (1) - Page number (51)
- Al-Razi - Al-Mahsul - Volume: (4) - Page number: (343)
- Al-Halabi - Al-Sirah al-Halabiyyah - Volume: (3) - Page number (356)

### I Have a Call to Proclaim Truth

- Ibn Abi al-Hadid - Sharh Nahj al-Balaghah - Volume: (6) - Page number (215)
- Ibn Manzur - Lisan al-Arab - Volume: (11) - Page number (669 - 670)
- Al-Zabidi - Taj al-Arus - Volume: (8) - Page number: (141)

The will of Abdullah bin Mas'ud:

Abdullah ibn Mas'ud had left a will that Uthman should not participate in his funeral prayer.

- Al-Baladhuri - Ansab al-Ashraf - Volume Four - p. 27

The will of Abdur Rahman bin Auf:

Abdur Rahman bin Auf died leaving a will that Uthman should not participate in his funeral.

- Al-Baladhuri - Ansab al-Ashraf - Volume Five - p. 74

The belief of Hujr bin Adi about Uthman:

Uthman is the first person who committed oppression and unjust acts in his government.

- Tarikh al-Tabari: Vol. 5, p. 275 - Ansab al-Ashraf: Vol. 5, p. 266

These were some references, now let's move on to the next part.

### **5- The siege of Uthman bin Affan's house, which companions were involved**

It is mentioned in Muruj al-Dhahab: In the 35th year of Hijrah, Malik bin Harith Nakha'i from Kufa with two hundred individuals, Hakim bin Junbulah Abdi from Basra with one hundred individuals, Abdur Rahman bin Udais Balawi from Egypt (Waqidi and other biographers have included him among those who pledged allegiance under the tree during the Treaty of Hdaybiyyah, which is known as "Bai'at al-Shajarah" or "Bai'at al-Ridwan") with six hundred individuals, and apart from them, many people like Umrah bin Hamiq Khuza'i and Sa'd bin Humran Tajibi set out from Egypt.

The son of the first caliph, Muhammad bin Abi Bakr, was also with the Egyptians. He incited people against Uthman through his speech in Egypt.

- Kitab Muruj al-Dhahab: Volume 2, Page 352
- Tarikh Madinah, Volume 4, Pages 1155 to 1160

Talha bin Ubaydullah, who is among the Asharah Mubasharah, preparing the people of Egypt against Uthman.

It is mentioned in Kitab al-Imamah wa al-Siyasah that Talha wrote a letter to the people of Egypt in which he prepared them for the killing of Uthman. The content of the letter is as follows:

In the name of Allah, the Most Gracious, the Most Merciful. To the Muhajireen and the remaining companions of the Shura residing in Egypt. Come to us and take charge of the successor of the Prophet before he falls into the grip of those who will punish him, because the Book of Allah has been altered and there have been many changes in the Sunnah of the Messenger ﷺ, and the form of the rulings of the first two caliphs has been changed. We, the remaining companions of the Messenger of Allah ﷺ and the righteous Tabi'in who read this letter, swear by Allah that they should come to us and help us get our right from them. If you have faith in Allah and the Day of Judgment, then come to us and establish the truth in its place as it was separated from your Prophet and the two caliphs. They have taken control over our right and share from the Bayt al-Mal and have created a breach in our affairs. After our Messenger ﷺ, his succession was a mercy, but now this sultanate is an oppression. Whoever has control over something is devouring it.

- Al-Imamah wa al-Siyasah: Volume 1, Page 53

### **Restriction on food and water reaching Uthman's house**

It is mentioned in Kitab al-Imamah wa al-Siyasah that one thousand people came from Kufa under the leadership of Malik Ashtar Nakha'i and four hundred individuals from Egypt under the leadership of Ibn Abi Hudhayfah. Apart from them, some people from Kufa and Egypt were already present in front of Uthman's house, and Talha used to incite these two groups against Uthman.

Talha said to them: As long as food and water reach Uthman, he will not fear your siege. So these people prevented food and water from reaching Uthman.

- Al-Imamah wa al-Siyasah: Volume 1, Page 56

In Tarikh al-Tabari (narrated from Abdul Rahman bin Yasar), it is mentioned that when people observed the things that Uthman had done, the companions of the Prophet of Islam ﷺ who were in Medina wrote to the companions of the Prophet of Islam who were outside Medina in this way:

You people have gone out to fight in the way of Allah and to protect the religion of Muhammad, but the religion of Muhammad ﷺ has been destroyed and ruined behind you. So hurry and support the religion of Muhammad ﷺ.

The companions of the Prophet ﷺ came from all directions until Uthman was killed.

- Tarikh al-Tabari: Volume 4, Page 367
- Kitab al-Kamil fi al-Tarikh: Volume 2, Page 287
- Sharh Nahj al-Balaghah: Volume 2, Page 149

### **The plan of Muhammad bin Abi Hudhayfah in the killing of Uthman**

Abu al-Qasim Muhammad bin Abi Hudhayfah bin Utbah Aysami, the grandson of Utbah bin Rabi'ah (who was the leader of the polytheists)

- Siyar A'lam al-Nubala: Volume 3, Page 480, Number 103; Al-Mustadrak ala al-Sahihain: Volume 3, Page 247.

and the son of Mu'awiyah's uncle.

- Rijal al-Kashshi: Volume 1, Page 286, Number 125; Kitab al-Gharat: Volume 1, Page 328; Tarikh al-Tabari: Volume 5, Page 106; Usd al-Ghabah: Volume 5, Page 82, Number 4720.

Muhammad's father became a Muslim in Mecca. When Muhammad's parents migrated to Abyssinia, Muhammad was born there

- Al-Tabaqat al-Kubra: Volume 3, Page 48; Al-Ma'arif by Ibn Qutaybah: Page 272; Tarikh al-Islam by al-Dhahabi: Volume 3, Page 602; Siyar A'lam al-Nubala: Volume 3, Page 479, Number 103.

and after the martyrdom of his parents, Muhammad was raised by Uthman

- Al-Ma'arif by Ibn Qutaybah: Page 272; Tarikh al-Islam by al-Dhahabi: Volume 3, Page 602; Siyar A'lam al-Nubala: Volume 3, Page 480, Number 103; Al-Isti'ab: Volume 3, Page 426, Number 2354.



It is astonishing that when people revolted against Uthman, Muhammad was also a fierce opponent of Uthman at that time.

- Al-Isti'ab: Volume 3, Page 426, Number 2354; Usd al-Ghabah: Volume 5, Page 82, Number 4720; Al-Ansab al-Ashraf: Volume 6, Page 163; Tarikh al-Tabari: Volume 4, Page 292; Al-Kamil fi al-Tarikh: Volume 2, Page 352.

He greatly incited the people of Egypt against Uthman

- Al-Tabaqat al-Kubra: Volume 3, Page 84; Al-Ansab al-Ashraf: Volume 6, Page 164; Tarikh al-Tabari: Volume 4, Page 292; Al-Kamil fi al-Tarikh: Volume 2, Pages 352 and 353.

and was apparently involved in besieging Uthman's (house) and his killing.

- Usd al-Ghabah: Volume 5, Pages 82 and 83, Number 4720.

In this regard, it is narrated in Tarikh al-Tabari (from Zuhri): In the same year when Abdullah bin Sa'd, who was the governor of Egypt, went out to fight the Romans, Muhammad bin Abi Bakr and Muhammad bin Abi Hudhayfah were also with him (in the army). They pointed out to him the faults of Uthman, his innovations, and his opposition to the way of the two caliphs, and declared his blood permissible and said: Uthman has made Abdullah bin Sa'd his governor, while he is the one whose blood was declared permissible by the Messenger of Allah ﷺ and the Quran had announced his disbelief. The one whom the Prophet of Allah had expelled from Medina, Uthman called him back. He set aside the companions of the Prophet of Islam ﷺ and made Sa'eed bin al-Aas and Abdullah bin Aamir his agents (governors). As soon as this news reached Abdullah bin Sa'd, he said to them: Do not come with us. So these two joined a group in which there was not a single Muslim. When they met the enemies, at that time their condition was worse than the Muslims. When they were asked about it, they said: How can we fight alongside a person who is not worthy of having his command accepted? Since Abdullah bin Sa'd was made governor by Uthman, and Uthman has done such and such, so the soldiers of his army also started to slack in fighting and started to openly state the faults of Uthman.

- Tarikh al-Tabari: Volume 2, Pages 352 and 353; Al-Kamil fi al-Tarikh: Volume 2, Page 254.

Now I quickly move further ahead as the writing has become very lengthy.

**6- Uthman declaring Muawiyah bin Abu Sufyan as his killer**

In Tarikh al-Tabari (narrating from Muhammad bin Saib Kalbi), it is mentioned that as soon as Uthman saw what was going to happen to him and how people were standing against him, he wrote a letter to Muawiyah bin Abi Sufyan in Syria:

In the name of Allah, the Most Gracious, the Most Merciful. Thereafter, the people of Medina have become disbelievers. They do not obey me. They have broken their allegiance to me. So send the Syrian warriors you have with you to me in any way possible.

When the letter reached Muawiyah, he started waiting because he knew that the companions of the Prophet had gathered (against Uthman), so it was not better to oppose them (1).

Also, in Tarikh al-Islam (according to the narration of Ibn Zubayr and Ibn Abbas), it is mentioned: Uthman sent Miswar bin Makhramah to Muawiyah (and gave him the responsibility) to inform Muawiyah that Uthman was under siege and ordered him to send an army towards him very soon.

As soon as Miswar reached Muawiyah, Muawiyah, Muslim bin Uqbah, and Ibn Hadij rode and set out for Medina and reached Medina from Syria in ten days. Muawiyah reached Uthman in the middle of the night. He kissed Uthman's head.

Uthman said: Where is your army?

Muawiyah said: We have come only three men.

Uthman said: May Allah not give you the blessing of kinship and not help you. May He not give you a good reward. By Allah, I will be killed only because of you, and this revenge is being taken from me because of you.

Muawiyah said: May my parents be sacrificed for you! If I had sent an army towards you and those people had found out, they would have hastened to kill you. But I have fast-running horses with me. Come out with me right now. No one has any information about my coming. By Allah, we will cross the border of Syria in three days.

Uthman said: You have given wrong advice, and I have not accepted this advice.

Muawiyah went back from there very quickly.

Miswar entered Medina through the path of Dhu Marwah (1) at the time (when Uthman was reproaching Muawiyah and not accepting his excuse).

When Uthman was besieged again, he again sent Miswar to Muawiyah to come to his aid. But Muawiyah said: Uthman did good (for a period), so Allah also did good to him. Then as soon as he changed his ways, Allah also changed His way and became strict with him.

Then he continued his speech and said: You left Uthman alone, and when his life was in danger, you tell me to remove death from him. I can do nothing at this time. After that, Muawiyah took me to a garden near him, and then no one came to me until Uthman was killed (2).

Also, it is mentioned in Tarikh al-Ya'qubi: (Uthman) wrote (a letter) to Muawiyah and requested him to reach him very soon. So he set out with an army of twelve thousand men.

Then Muawiyah said to the army: You stay here near Syria. I am going to the Commander of the Faithful to be informed of his correct order. Then he came to Uthman.

Uthman asked: In how many days have you come?

Muawiyah said: I have come to know your opinion. Then I will go back to them and bring them to you.

Uthman said: By Allah, it is not so. Rather, you want me to be killed so that you can say later that you are the guardian of my blood! Go back and bring them to me.

Muawiyah went back, but he did not return to Uthman until Uthman was killed (3) (4).

- (1). Mu'jam al-Buldan: Volume 5, Page 116.
- (2). Tarikh al-Islam by al-Dhahabi: Volume 3, Page 450; Tarikh Dimashq: Volume 39, Page 377, and similar to it.
- (3). Tarikh al-Ya'qubi: Volume 2, Page 175.
- (4). Muhammad Muhammadi Reyshahri, Danishnamah Amir al-Mu'minin (peace be upon him), Volume 3, Page 313.

**According to Hazrat Abu Ayyub Ansari, the killer of Uthman was Muawiyah bin Abu Sufyan**

In the book Al-Imamah wa al-Siyasah, it is mentioned in Abu Ayyub's letter to Muawiyah:

What do we have to do with the killers of Uthman? The one who kept Uthman waiting and prevented the Syrians from helping him, it is you, O Muawiyah, it is you. The people who killed Uthman were not from the Ansar.

Please see references:

- Kitab Al-Imamah wa al-Siyasah: Volume 1, Page 130
- Sharh Nahj al-Balaghah: Volume 8, Page 44; Waq'at Siffin: Page 368

**Abu Tufayl's conversation with Muawiyah about the killing of Uthman**

It is mentioned in Tarikh al-Khulafa (about Abu Tufayl Amiri bin Wathilah, the companion) that he came to Muawiyah. Muawiyah said to him: Are you not one of those who killed Uthman? He said: No, but they are the people who were present in Medina at that time and did not help him.

Muawiyah said: What prevented you from helping Uthman?

He said: Because the Muhajireen and Ansar did not help him.

Muawiyah said: Be aware, it was obligatory upon their necks to support him.

He said: O Commander of the Faithful, you had the people of Syria with you, then why did you not help him?

Muawiyah said: Is it not enough that I have stood up to take revenge for Uthman's blood?

Then Abu Tufayl smiled and said:

You and Uthman are like the poet's verse in which he said:

I will not find you lamenting me after death

While in my life, you did not provide me with any provisions

Please see references:

- Tarikh al-Khulafa: Page 239
- Kitab al-Isti'ab: Volume 4, Page 260, Number 3084
- Kitab Usd al-Ghabah: Volume 6, Page 177, Number 6035

### **Muawiyah's regret for not helping Uthman**

It is mentioned in Kitab al-Futuh (narrated from Muawiyah): I am very ashamed that I did not help Uthman. He sought help from me and I did not give him any response.

- Kitab al-Futuh: Volume 2, Page 446

### **7- Uthman bin Affan's repentance letter confessing his crimes**

When the companions of the Prophet besieged Uthman's house, Uthman came out of the house, went to the pulpit and made this confession:

O people! By Allah, it is not the case that I am unaware of the objections you have raised. I have not done any deed that I am not mindful of or not aware of.

But my soul deceived me, made me lazy, and brought me to the wrong path.

I am the first person to accept this advice. I will seek forgiveness for what I have done and return to Allah's court again because people like me stop and turn back. As soon as I come down from the pulpit, the elders should come to me and warn me with their opinions. By Allah, if the truth leads me to slavery, I will behave like a slave. If I am humiliated like a slave, I will endure that as well.

- Tarikh al-Tabari: Vol. 4, p. 360; Al-Bidayah wa al-Nihayah: Vol. 7, p. 172; Al-Kamil fi al-Tarikh: Vol. 2, p. 284; Al-Jamal: p. 191

Some people claim that Amir al-Mu'minin Ali, and likewise Imam Hasan and Imam Husayn, when Uthman was besieged by the companions due to his misdeeds, confronted the attackers, supported and sided with him, and even delivered drinking water to Uthman.

Now in the final part, I will discuss Imam Ali and shut the mouths of the Nasibis so that they feel ashamed while raising the slogan of the four companions.

## **8- The stance and actions of Imam Ali (peace be upon him) on the killing of Uthman**

Ibn Shabba Numayri wrote in the book Tarikh al-Madinah:

Musa bin Isma'il narrated to us, he said: Yusuf bin al-Majishun narrated to us, he said: My father narrated to me that Umm Habibah, the wife of the Prophet ﷺ, may Allah be pleased with her, when Uthman, may Allah be pleased with him, was besieged, she was carried until she was placed in front of Ali, may Allah be pleased with him, in her veil while he was on the pulpit. She said: "Grant protection to those who are in the house for me." He said: Yes, except Na'thal and the wretched one. She said: "By Allah, I only need Uthman and Sa'id bin al-Aas." He said: There is no way to them. She said: "You have gained power, O son of Abu Talib, so be tolerant." He said: By Allah, Allah and His Messenger did not command you to do so.

Al-Numayri al-Basri, Abu Zaid Umar bin Shabba (d. 262 AH), Tarikh al-Madinah al-Munawwarah, Vol. 2, p. 219, Hadith 2019, researched by Ali Muhammad Dandal and Yasin Saad al-Din Bayan, Publisher: Dar al-Kutub al-Ilmiyyah - Beirut.

Discussion on the Chain of Narration (Sanad):

The chain of narration for this narration is completely authentic, and all its narrators are trustworthy (reliable):

Abu Salamah, Musa ibn Ismail:

He was the teacher of Muhammad ibn Ismail al-Bukhari. Al-Dhahabi wrote about him:

"Musa ibn Ismail, Abu Salamah al-Tabbuwdhaki, the Hafiz (one who had memorized 100,000 hadiths), narrated from Shu'bah, Hammam, and others. Al-Bukhari, Abu Dawud, Ibn al-Sarris, and Ibn Abi Asim (his grandson) narrated from him. Abbas al-Dawri said: 'We wrote down 35,000 hadiths from him.' I (al-Dhahabi) say: He was trustworthy and reliable. He died in 223 AH."

Yusuf ibn Ya'qub:

He is among the narrators of the Six Authentic Books (Bukhari, Muslim, Tirmidhi, Nasa'i, and Ibn Majah). Al-Dhahabi wrote about him:

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"Yusuf ibn Ya'qub ibn Abi Salamah al-Majishun, Abu Salamah al-Madani, narrated from his father, al-Maqburi, and al-Zuhri. Ahmad and Musaddad narrated from him. He was trustworthy. He died in 185 AH."

Ya'qub ibn Abi Salamah:

He is also among the narrators of Sahih Muslim, Abu Dawud, Tirmidhi, and Ibn Majah. Ibn Hajar al-Asqalani wrote about him:

"Ya'qub ibn Abi Salamah al-Majishun al-Taymi, their freed slave, Abu Yusuf al-Madani, was truthful (reliable) in narrating, from the fourth generation. He died after 120 AH."

The important point in this narration is that Amir al-Mu'minin Ali (may Allah be pleased with him) referred to Uthman as "Na'thal." This was a nickname that many Companions often used for Uthman.

Na'thal was a Jewish man who was tall, had a long beard, a frightening face, and was very foolish. Whenever someone wanted to mock someone, they would call them Na'thal.

There are narrations in the books of Ahl al-Sunnah that indicate that when Uthman accused Amir al-Mu'minin Ali (may Allah be pleased with him) of writing a letter to his (Uthman's) governor, Ali became angry and swore that he would meet Uthman on the Day of Resurrection before Allah, and until then, he would never defend him.

Ibn Shabah al-Namiri has mentioned two narrations about this matter in his book "Tarikh al-Madinah."

#### **First Narration:**

Narrated by Amr ibn al-Hubab, who narrated from Abd al-Malik ibn Haroon ibn Antarah, from his father, from his grandfather, who said: "During the time of Uthman (may Allah be pleased with him), a group of people from Egypt came with a small folded parchment. They went to Ali (may Allah be pleased with him) and said, 'This man (Uthman) has changed and deviated from the ways of his predecessors (Abu Bakr and Umar). He has written this letter to his agent in Egypt, instructing him to take the wealth of so-and-so, kill so-and-so, and banish so-and-so.' Ali (may Allah be pleased with him) took the parchment and presented it to Uthman (may Allah be pleased with him), who asked, 'Do you recognize this letter?' Ali replied, 'I recognize the seal.' Uthman commanded,

'Break the seal,' and Ali did so. Upon reading it, Uthman said, 'May Allah curse the one who wrote it and the one who dictated it.' Ali asked him, 'Do you suspect anyone from your household?' Uthman confirmed, 'Yes.' Ali inquired further, 'Whom do you suspect?' Uthman replied, 'You are the first one I suspect.' This angered Ali, who stood up and said, 'By Allah, I will neither support you nor oppose you until we meet in the presence of the Lord of the Worlds.'"

### **Second Narration:**

Narrated by Ali ibn Muhammad, who narrated from al-Waqqas, who narrated from Ibrahim ibn Muhammad ibn Saad, from his father, who said: "The people of Egypt returned to Medina before reaching their hometowns. They stayed at Dhu al-Marwah at the end of Shawwal and sent a letter to Ali (may Allah be pleased with him), informing him that Uthman (may Allah be pleased with him) had reprimanded them and ordered their execution. They sent the letter to Ali (may Allah be pleased with him). Ali (may Allah be pleased with him) took the letter and went to Uthman (may Allah be pleased with him), asking, 'What is this, O Uthman?' Uthman replied, 'The handwriting is mine, and the seal is mine, but by Allah, I did not command or know about this.' Ali said, 'Are you accusing me and my scribe?' This made Ali angry, and he said, 'By Allah, I will never defend you or oppose you.'"

- These narrations are from the book "Tarikh al-Madinah" by Abu Zaid Umar ibn Shabah al-Namiri (d. 262 AH), Volume 2, Page 212, Narrations 2008 and 2009, edited by Ali Muhammad Dindal and Yasin Saad al-Din Bayan, published by Dar al-Kutub al-Ilmiyah, Beirut.

In a similar manner, Abdul Razzaq San'ani has narrated another account in his book "Al-Amali" that Ali (may Allah be pleased with him) and Uthman exchanged harsh words with each other:

"I (Mu'amar) was informed by Ali ibn Zaid ibn Jud'an, who narrated from Sa'id ibn al-Musayyib, who said: 'I witnessed Ali (may Allah be pleased with him) and Uthman (may Allah be pleased with him) rebuking each other in a manner that I had never heard anyone rebuke another before. Then I saw them sitting together in the mosque, one laughing at the other.'"

This narration from Sa'id ibn al-Musayyib mentions witnessing Ali and Uthman exchanging harsh words, which Sa'id had never heard before. However, the next day, Sa'id saw them laughing together in the mosque.



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- This narration is from the book "Al-Amali fi Athar al-Sahabah" by Abu Bakr Abdul Razzaq bin Hammam al-San'ani (d. 211 AH), Volume 1, Page 70, Narration 91, edited by Majdi al-Sayyid Ibrahim, published by Maktabat al-Quran, Cairo.

It's important to note that Ali, Imam Hasan, and Imam Hussain (may Allah be pleased with them) did not defend Uthman or his household in any way. Some Sunni scholars fabricate and propagate false and deceptive narratives from the Umayyads to prove their loyalty and Islam's betrayal. Even if we assume they were present in front of Uthman's house, it would be to protect innocent lives present there, not to save Uthman's life. Sunni and Wahhabi scholars cannot prove the good relations between the Prophet Muhammad's household and the unjust, sinful, and usurper companions through such fabricated stories.

Wassalam,

Abu Abdullah.

## Chapter 50:

**Protect yourself from the Sin of 70 times cursing your mother**

Today, my writing has a special purpose, and insha'Allah, after reading this writing, the filth of lies will certainly be eliminated from your life.

Although there are countless hadiths condemning lies, I begin my writing with this hadith of the Messenger of Allah (peace be upon him), which Ayatollah Shaheed Dastghaib has narrated in his book "Gunahan-e-Kabira" (Major Sins). Certainly, a zealous believer will stay away from lies after reading it.

The Messenger of Allah (peace be upon him) addresses us, the believers, and says:

**When a believer tells a lie without any excuse, 70,000 angels curse him, and such a foul odor rises from his heart that reaches the Throne, and because of that one lie, Allah writes for him a sin equal to 70 times committing adultery, and that too with his own mother.**

Allahu Akbar! Allahu Akbar! You see, this is the sin of telling a lie, the very thought of which a common zealous person cannot conceive, let alone one who professes to be a close friend of Allah.

So today, I will tell you the ways by which you can be relieved of this most filthy sin.

Remember, when Shariah (Islamic law) prohibits us from something, it also provides an alternative, for example, if a young person does not have the means to get married, the facility of Nikah Mut'ah (temporary marriage) is provided to avoid fornication. Similarly, there are numerous commandments where the religion tells you, "Look, not like this, but like this!"

The writing is getting lengthy, so in short, I will now come directly to the ways of avoiding lies.

Here are the three ways to avoid lies:

**1. Asking a question:**

A question is a single sentence in which a lie is simply impossible. In other words, a question does not contain a lie.

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For example, if you have not offered the Maghrib prayer, and someone asks you, "Did you offer the Maghrib prayer?" You can avoid the lie by asking them back, "Didn't I pray the Maghrib prayer?" The questioner will certainly understand that you have indeed offered the prayer.

So, you see how you have avoided the lie by asking a question.

### **2. Tauriyah (equivocation):**

Tauriyah means to say something that has an apparent meaning, but the speaker's actual intent is something else, even though the listener's understanding is directed towards the apparent meaning.

For example, using the same scenario, if someone asks you whether you have offered the Maghrib prayer, and you have not, you can avoid the lie through Tauriyah as well. You can say, "Yes, I have prayed it," with the intention that you had prayed it sometime in your life, and then express it in the past tense, "I had prayed it" or "I have prayed it."

Remember, the intention of Tauriyah is necessary, meaning you should immediately intend the action you have already done, and then respond in the past tense.

### **3. Using an Insha'i (conditional) sentence:**

An Insha'i sentence is one that is expressed with the phrase "Insha'Allah" (if Allah wills).

For example, if someone asks you to be present at a certain place at a certain time, and you do not intend to go, it is better to avoid lying and say, "Yes, Insha'Allah, I will be present there." This means that if Allah wills, you will be there.

Now, if you are unable to go the next day, it is certainly because Allah did not will it, otherwise, if Allah had willed it, you would have surely gone, because whatever Allah intends happens.

Note: These three methods can be used in general situations, not in financial or business matters where it may cause harm to a believer. In simple terms, if the use of these methods is likely to cause any harm to a believer, then it becomes impermissible, or if used in business transactions, whether the other party is a believer or not, it is not permissible.

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So, you have seen how easily you can avoid the major sin of lying by practicing these methods.

Implement these (methods) and be sure to remember me, the humble one, in your prayers.

Wassalam,

Abu Abdullah

## Chapter 51:

**Response to Jawad Naqvi's Insult of Imam Khomeini and Other Shiite Jurists**

In the Name of Allah, the Most Gracious, the Most Merciful.

O Allah, send blessings upon Muhammad and the family of Muhammad, and hasten their relief.

Believers, peace be upon you.

After a two-and-a-half-month absence, when I returned to Facebook, a video suddenly caught my eye. As soon as I watched the video, that part of me which had been suppressed for several months, suddenly awakened.

So, I immediately picked up that video and posted it on my wall, along with relatively appropriate comments, so that the believers may become more vigilant.

As usual, the same thing has been happening. Yes, I am talking about the same person who earlier tried to call himself an "Ustad" (scholar), and is now engaged in unsuccessful attempts to become an Ayatollah.

Yes, I am referring to the same enemy of Tashayyu' whom I have been calling the "so-called Ustad", i.e., Jawad Naqvi.

Now, there is no longer any relationship of respect with this person, because he is continuously targeting the school of Ahl al-Bayt. Earlier, when he was given a response regarding the infallibility of the Prophets, his followers not only hurled abuses but also reported that post to get it removed from Facebook. And whenever he was given a scholarly response, he handed over the dirty language weapons to his semi-Saqifah army, instead of responding in a scholarly manner.

May Allah reward Maulana Shahryar Abidi and other righteous scholars who have unmasked him and are still doing so.

Now, I come to that video. First, I will quote some of the statements of the commander of this semi-Saqifah army, the so-called Ustad Syed Jawad Naqvi, in which he has spoken nonsense about the sighting of the crescent moon and insulted the Maraji' (source of emulation).

1 - It is also a flaw to neglect scientific principles and base legal issues on non-scientific principles, and this is truly a cause for embarrassment.

2 - Jokingly mocking Shariah, it is said: "If you see a ship through a telescope, it counts as seeing it. If you see something through a telescope, it counts as seeing it. If you see the moon through a telescope, it doesn't count as seeing it, it counts as not seeing it. Well... These are the kind of things that make one laugh..."

3 - This is not "piety" to say that the moon cannot be seen through a telescope.

Then, jokingly, it is said that such scholars should have appeared when the telescope was not discovered, they belong to ancient times...

And who knows what nonsense he has said about the true scholars, which you can see by clicking on this link so that the writing does not become lengthy.

Link:

[https://m.facebook.com/story.php?story\\_fbid=415678336782837&id=100050220228597](https://m.facebook.com/story.php?story_fbid=415678336782837&id=100050220228597)

In summary, whoever has not considered the moon issue after the invention of the telescope is considered by that clear professor to be delusional, a cause for embarrassment, and ignorant, God forbid...

So let me tell this ignorant person that the telescope was invented almost four hundred years ago, and the best telescopes have been in use around the world for almost 40 years.

Meaning, whatever Shia jurists have passed, leaving aside or taking into account the past four hundred years and considering the current forty years, so that this excuse also ends. The telescope was not available to everyone...

I also inform this troublemaker that if the moon is seen through a very large telescope like the Hubble, the moon will always be visible, the moon sighting issue ends, and the way he has compared glasses to telescopes, scientists should see galaxies through glasses, not telescopes, and what Jawad Naqvi wears is actually a telescope, not glasses.

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So dear readers... This person named Jawad Naqvi, according to him, who has become a cause of embarrassment for scholars and in his view is ignorant and delusional, has the late leader of the Islamic Revolution, Ayatollah Seyyed Ruhollah Khomeini, as the number one on his list because he also did not consider the moon sighting through a telescope as the criterion for the moon sighting.

Please see the fatwa of Imam Khomeini.

Alwaseela Writing: "There is no consideration for sighting the crescent moon with modern instruments..."

Online link:

[http://www.imam-khomeini.ir/fa/c12\\_20429/%D8%A7%D8%B3%D8%AA%D9%81%D8%AA%D8%A7%D8%A6%D8%A7%D8%AA/%D8%B1%D9%88%D8%B2%D9%87/%D8%B1%D9%88%D8%B2%D8%B9%DB%8C%D8%AF%D9%81%D8%B7%D8%B1%DA%86%DA%AF%D9%88%D9%86%D9%87%D8%AB%D8%A7%D8%A8%D8%AA%D9%85%DB%8C%D8%B4%D9%88%D8%AF%D8%9F%D8%A7%DA%AF%D8%B1%D9%85%D8%AC%D8%AA%D9%87%D8%AF%DB%8C%D8%A8%D9%87%D8%A7%D8%B3%D8%AA%D9%86%D8%A7%D8%AF%D8%B1%D8%A4%DB%8C%D8%AA%D9%87%D9%84%D8%A7%D9%84%D8%A8%D8%A7%D8%AA%D9%84%D8%B3%D8%A9%D9%88%D8%A8%D8%A7%D9%88%D9%84%D9%85%D8%A7%D9%87%D8%A7%D8%B9%D9%84%D8%A7%D9%85%D9%86%D9%85%D8%A7%DB%8C%D8%AF%D8%A2%DB%8C%D8%A7%D8%AA%D8%A8%D8%B9%DB%8C%D8%AA%D8%A7%D8%B2%D8%A2%D9%86%D8%AC%D8%A7%DB%8C%D8%B2%D8%A7%D8%B3%D8%AA%DB%8C%D8%A7%D8%AE%DB%8C](http://www.imam-khomeini.ir/fa/c12_20429/%D8%A7%D8%B3%D8%AA%D9%81%D8%AA%D8%A7%D8%A6%D8%A7%D8%AA/%D8%B1%D9%88%D8%B2%D9%87/%D8%B1%D9%88%D8%B2%D8%B9%DB%8C%D8%AF%D9%81%D8%B7%D8%B1%DA%86%DA%AF%D9%88%D9%86%D9%87%D8%AB%D8%A7%D8%A8%D8%AA%D9%85%DB%8C%D8%B4%D9%88%D8%AF%D8%9F%D8%A7%DA%AF%D8%B1%D9%85%D8%AC%D8%AA%D9%87%D8%AF%DB%8C%D8%A8%D9%87%D8%A7%D8%B3%D8%AA%D9%86%D8%A7%D8%AF%D8%B1%D8%A4%DB%8C%D8%AA%D9%87%D9%84%D8%A7%D9%84%D8%A8%D8%A7%D8%AA%D9%84%D8%B3%D8%A9%D9%88%D8%A8%D8%A7%D9%88%D9%84%D9%85%D8%A7%D9%87%D8%A7%D8%B9%D9%84%D8%A7%D9%85%D9%86%D9%85%D8%A7%DB%8C%D8%AF%D8%A2%DB%8C%D8%A7%D8%AA%D8%A8%D8%B9%DB%8C%D8%AA%D8%A7%D8%B2%D8%A2%D9%86%D8%AC%D8%A7%DB%8C%D8%B2%D8%A7%D8%B3%D8%AA%DB%8C%D8%A7%D8%AE%DB%8C)

So now, tell me, all the followers of Jawadi propaganda... Will you still defend Jawad Naqvi's insults to scholars? That this person has even considered Imam Khomeini as ignorant, delusional, and a cause of embarrassment for humans.

Do you have an answer??? You disciples will have to give an answer.

Okay, now let me also quote the fatwas of those great authorities who, by not considering the telescope as a criterion, are viewed by this ignorant person as non-pious, Dajjal (deceiver), and a cause of embarrassment. Observe:

**Sighting the crescent with the aided eye**

Question:

Is sighting the crescent with the aided eye, such as an electronic telescope or similar devices, sufficient for establishing the crescent?

Answers:

**Sayyid Ali Al-Sistani:**

No, sighting it with magnifying devices is not sufficient if it cannot be seen without them. - (Source: His website)

**Sayyid Muhammad Sa'eed Al-Hakim:**

The requirement is to sight it with the naked eye in one of the old world countries, i.e., Asia, Europe, or Africa only. - (Source: Istifta')

**Sheikh Husain Wahid Al-Khurasani:**

The crescent is not established by sighting it with the aided eye, such as a telescope or similar devices. - (Source: Istifta')

**Sayyid Muhammad Taqi Al-Modarresi:**

The crescent is established by sighting it with the naked eye. - (Source: Istifta'at, Vol. 2, Q. 402)

**Sayyid Muhammad Sadiq Al-Rohani:**

There is no consideration for sighting with an electronic telescope. - (Source: His website)

**Sheikh Muhammad Ishaq Al-Fayyad:**

The sighting of the crescent is established with the naked eye. - (Source: Al-Istifta'at Al-Shar'iyah, Q. 402)

**Sayyid Muhammad Al-Shirazi:**

For the crescent to be established, sighting with the naked eye is required. - (Source: His website)



**Sayyid Abu Al-Qasim Al-Khu'i:**

If it cannot be seen normally except with a microscope, then that is not sufficient. - (Source: Sirat Al-Najat, Vol. 1, Q. 320)

**Sayyid Muhammad Sadiq Al-Sadr:**

The natural naked eye sighting is necessary. - (Source: Al-Minhaj, Vol. 1, Issue 1040)

In short, except for one or two authorities, the majority of mujtahids do not consider sighting with a telescope as sufficient for establishing the crescent.

Yes... now you semi-Saqifah force members, tell us, along with Imam Khomeini, are the great authorities like Grand Ayatollah Sayyid Sistani, Sadiq Rohani, Wahid Khurasani, Ishaq Fayyad... also considered non-pious, a cause of embarrassment, and Dajjal (deceivers)? And all the nonsense that your semi-Saqifah teacher has uttered in his video, do they deserve that, God forbid???

Dear readers... You have seen how this so-called teacher, Jawad Naqvi, has made the great scholars of the Shia school a target of criticism. To the extent that he has even started rebelling against the Supreme Leader and Imam Khomeini, and that too by taking their names and showing their pictures!

Believers, men and women, be very cautious and fully aware of this Jawadi mischief.

Wassalam,

Abu Abdullah.

## Chapter 52:

**Who is a friend of the Jews? Responding to those who insult the Shi'ites by calling them the descendants of Ibne Sabah.**

**Question:** Abu Abdullah, I want to know how I should respond to the enemies of Ahlul-Bayt when they accuse us Shias of being Jews, using Abdullah ibn Saba as an excuse?

**Answer:** Peace be upon you. Tell them to prove from their own authentic books that Shias are Jews, whereas among all Muslim sects, only the Shias are the ones whose name is proven from the language of the Messenger (peace be upon him and his household), and that too from the books of Ahlus Sunnah... However, we will tell you who the real hidden Jew or facilitator of the Jews was, and that too from his own words and your own books.

So here it is:

Your beloved second caliph stated:

"I used to attend the Jews' schools (midrases) and was amazed at how the Quran confirms the Torah and how the Torah confirms the Quran. One day, while I was sitting with them, they said, 'O son of Al-Khattab, none of your companions is dearer to us than you.' I said, 'Why is that?' They said, 'Because you keep coming to us and maintaining a close relationship with us.'"

References:

- Tafsir Al-Tabari, Jami' Al-Bayan, Dar Al-Turrath Edition, Vol. 2, p. 381
- Tafsir Ibn Kathir - Dar Al-Salamah Edition, Vol. 1, p. 339
- Kitab Al-'Ijab fi Bayan Al-Asbab by Ibn Hajar Al-Asqalani, Vol. 1, p. 293
- Tafsir Ibn Badran; Jawahir Al-Afkar wa Ma'adin Al-Asrar Al-Mustakhrajah min Kalam Al-'Aziz Al-Jabbar, p. 272
- Tarikh Al-Madinah by Ibn Shibbah, Vol. 3, p. 866

Yes, you have now seen the statement of the second caliph himself, about how close he was with the Jews and what wonderful views he held about Islam's worst enemies, the Jews.

Now let us also look at what the Holy Quran says:

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In Surah Al-Ma'idah, verse 51, Allah commands:

"O you who have believed, do not take the Jews and the Christians as allies. They are allies of one another. And whoever is an ally to them among you - then indeed, he is one of them. Indeed, Allah guides not the wrongdoing people."

Then in Surah Al-Ma'idah, verse 82, it is stated:

"You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with Allah."

Now, in light of these two verses, reflect upon the confession of the second caliph and then tell me, what would your response be after this?

I will await your answer.

Wassalam,

Abu Abdullah.

## Chapter 53:

**The scientific defense of the book by Salim bin Qais and the narrator Aban bin Abi Ayyash.**

In the name of Allah, the Most Gracious, the Most Merciful.

O Allah, curse the greatest miserable one, the disbelieving polytheist, the leader of the wrongdoers, the enemy of Allah and the enemy of the Wali, the one cursed in the clear text, the usurper of the right of Fatima al-Zahra, O daughter of Muhammad.

Salim ibn Qais (may Allah be pleased with him) was a highly esteemed, honorable, and trustworthy person. Al-Barqi testified to his status, stating that he was among the great companions of the Awliya' (Friends of Allah) and Amir al-Mu'minin, Imam Ali (peace be upon him). Similarly, Allamah Hilli (may Allah have mercy on him) also affirmed his justice.

In the book "Al-Ghaybah," based on the statement of Al-Numani (may Allah have mercy on him), the book of Salim is among the reliable and even the greatest of the principles. Its entire content is authentic and is either from the infallible Imam (peace be upon him) or from someone whose narration must be accepted and confirmed.

The author of "Wasa'il al-Shia" said at the end of the book: "The book of Salim is among the reliable books, whose evidence establishes its authenticity, and this book has reached the level of tawatur (widely transmitted) from its authors. Or we know that the attribution of this book to its authors is correct, such that no doubt remains."

Grand Ayatollah Shahrudi stated that in some copies of this book, two issues are found: One is that the Imams are thirteen, although this copy contains errors, about which the author of "Wasa'il" said: "The copy of the book of Salim that has reached us does not contain any corruption, and perhaps the corrupted, fabricated copy is another one. This is why that copy did not become famous and did not reach us."

And perhaps the intended meaning is that the Imams, together with the Prophet (peace be upon him and his household), are thirteen in number, as mentioned in other copies that the Imams are from the descendants of Ismail (peace be upon

him) and, together with the Prophet (peace be upon him and his household), they are thirteen.

The second issue is that this book includes the advice of Muhammad ibn Abi Bakr (may Allah be pleased with him) to his father at the time of his death, even though his age was less than three years. However, this does not discredit the book because, at most, we can say that this copy is flawed, but other copies are free from such issues and statements.

Some great scholars of rijal (biographers), such as Mirza (may Allah have mercy on him), stated in "Rijal al-Kabir":

What has reached us (from the Book of Salim) states that Muhammad ibn Abi Bakr advised his father at the time of his death, and this is possible and does not indicate that the book is fabricated.

Similarly, Tafrishy said in the margin of the book "Naqd al-Rijal": Most of the hadiths of Salim have also been narrated through other chains in Shia and Sunni books, and this itself indicates the authenticity of this book.

There is a consensus of Shia scholars on its reliability, some of whom I will mention:

1. Umar ibn Abi Salamah (died 83 AH)
2. Abu Tufail Aamir ibn Wathilah al-Kinani (died 100 AH)
3. The famous historian Abu al-Hassan Ali ibn al-Husayn al-Mas'udi (died 346 AH)
4. Muhammad ibn Ishaq, known as Ibn Nadim (died 380 AH)
5. Shaykh Abd al-Abbas Ahmad ibn Ali al-Najashi (died 450 AH)
6. The great Shaykh Abu Abdullah Muhammad ibn Ibrahim al-Nu'mani (died 462 AH)
7. Hafiz Muhammad ibn Shahr Ashub (died 588 AH)
8. Sayyid Jamal al-Din Ahmad ibn Musa al-Tawus (died 677 AH)
9. Allamah Muhammad Taqi Majlisi (died 1070 AH)
10. Shaykh Muhammad ibn al-Hassan al-Hurr al-Amili (died 1104 AH)

11. Sayyid Muhammad Tafrishy (died in the 13th century AH)
12. Sayyid Hashim al-Bahrani (died 1107 AH)
13. Allamah al-Hujjah Mawla Muhammad Baqir Majlisi (died 1111 AH)
14. Allamah Haydar Ali al-Sherwani (grandson of Allamah Majlisi)
15. Grand Ayatollah Sayyid Mir Hamid Husain al-Hindi
16. Grand Ayatollah Sayyid Muhammad Khwansari
17. Grand Ayatollah al-Hajj Mirza Husain Nuri
18. Grand Ayatollah Muhammad Hashim al-Khurasani
19. Grand Ayatollah al-Hajj Shaykh Abbas Qummi
20. Grand Ayatollah Shaykh Abdullah Mamqani
21. Grand Ayatollah Sayyid Husain ibn Muhammad Ridha al-Burujirdi
22. Grand Ayatollah Mirza Muhammad al-Mudarris al-Khiyabani
23. Grand Ayatollah al-Hajj Agha Buzurg Tehrani
24. Grand Ayatollah Sayyid Hassan Sadr
25. Grand Ayatollah Shaykh Abd al-Husain al-Amini al-Najafi
26. Grand Ayatollah Sayyid Muhammad Sadiq Bahr al-Ulum
27. Grand Ayatollah Sayyid Shihab al-Din Mar'ashi Najafi
28. Grand Ayatollah Shahrudi

And others...

According to Grand Ayatollah Khumeini, even Rijal al-Ghadha'iri is not proven, but the critic Jawad Radhawi considers this book reliable.

As for Shaykh Mufid's stance, he wrote at the end of Tasheeh al-I'tiqad:

"And that to which Abu Ja'far (peace be upon him) has referred, meaning the hadith of Salim, which is attributed to Salim through the narration of Aban ibn

Abi Ayyash, its meaning and purport are correct. However, this book is not reliable, and acting upon many of its contents is not permissible because there is intermixing and concealment of defects in it. A pious person should refrain from acting upon everything in it and should not rely upon the entire book."

- Tashih al-I'tiqad...126

### **Now let's talk about the narrator Aban bin Abi Ayyash...**

Dear readers, the Ahl al-Sunnah scholars are in a predicament. How can they accept a narrator who has transmitted all those narrations which mention the usurpation of Mawla Ali's (peace be upon him) guardianship and caliphate by Abu Bakr and Umar, Umar's attack on Lady Fatima's house, the martyrdom of Mohsin, Abu Bakr's confiscation of Fadak, and disparaging narrations about those companions who oppressed the Ahl al-Bayt? If the Ahl al-Sunnah accept such a narrator, what will be left for them?

So the easiest solution they found was to reject him altogether to rid themselves of all this.

You are astonished when you read the criticism against this narrator, wondering how he is unreliable. All the Ahl al-Sunnah scholars have written that he had a weak memory, he was a Rafidi Shia, he was abandoned in hadith. But strangely, regarding his character, they wrote that he was a pious man.

For example, Imam Abu Hatim al-Razi, who is a famous Ahl al-Sunnah scholar given the title of Hafiz al-Hadith and was a contemporary of Imam Bukhari and Muslim, authored respected books like Tabaqat al-Tabi'in, Kitab al-Zeenah, Tafsir al-Quran al-Azeem, A'lam al-Nubuwwah and Al-Jami' fi al-Fiqh.

This very same Ahl al-Sunnah scholar Abu Hatim al-Razi testifies in his biographical book Al-Jarh wa al-Ta'deel that Aban bin Abi Ayyash was a pious man but had a weak memory.

In fact, major Ahl al-Sunnah scholars have narrated hadiths from this narrator in their books, such as Imam Hakim Nishapuri in his Al-Mustadrak ala al-Sahihain and Khatib Baghdadi in Tarikh Baghdad, and so on.

"Whoever wakes up with the world as his greatest concern is not counted by Allah at all, and whoever does not have taqwa of Allah is not counted by Allah at all."

- Al-Mustadrak ala al-Sahihain, Vol. 4, p. 317, Hadith #8002
- Khatib in Tarikh, Vol. 9, p. 373

So dear readers, as you know, even today if someone acknowledges the Wilayah of Ali (peace be upon him), considers the Ahl al-Bayt superior after the Prophet, mentions the tragedies of Ahl al-Bayt and sheds tears over them, these gentlemen never tire of calling him the most vile disbeliever in the universe, a Shia disbeliever. So how could they ever accept Aban bin Abi Ayyash?

As for the matter of Ayatollah Uzma Sayyid al-Khoei considering Aban weak, there he has not done a detailed criticism but merely written "weak".

A detailed criticism means the reason for the weakness is not even mentioned, while he has only quoted the statements [of others]. Take a look:

22- Aban bin Abi Ayyash Fayruz:

Sheikh has counted him in his Rijal among the companions of al-Sajjad (10), al-Baqir (36) and al-Sadiq (190). He said, while mentioning him among the companions of al-Baqir, "A weak Tabi'i", and while mentioning him among the companions of al-Sadiq, "The Basri, a Tabi'i". Ibn al-Ghadha'iri said: Aban bin Abi Ayyash - and the name of Ayyash is Harun - a Tabi'i, narrated from Anas bin Malik, and narrated from Ali bin al-Husayn. He is weak, not to be paid attention to. Our companions attribute the fabrication of the book of Sulaym bin Qays to him. Al-Barqi mentioned him among the companions of al-Sajjad and among the companions of al-Baqir from the companions of al-Hasan and al-Husayn. What is related to his book will come under Sulaym.

- Mu'jam Rijal al-Hadith, Author: Al-Khoei, Al-Sayyid Abu al-Qasim, Volume: 1, Page: 129

Where is the opinion of Sayyid al-Khoei himself in this?

And even if we accept that Aban is weak according to Sayyid al-Khoei, this weakness is nullified by the consensus of the hadith scholars, because the majority of Shia scholars have considered Aban reliable (thiqa).

Agha Khoei has only written him as weak, while he himself considers the author of Kitab Sulaym, meaning Sulaym bin Qays, as reliable (thiqa). So it is also proven that Sulaym bin Qays gave this book to Aban bin Abi Ayyash who took it to Medina for verification from the Infallibles.



Now, if Sulaym bin Qays is reliable, then how can it be accepted that a great companion of Ameerul Momineen, who had the written copy of the secrets of the Family of Muhammad with him, would entrust it to a person who had any kind of weakness?

Just think, Sulaym bin Qays giving his book to Aban is the greatest evidence of his reliability.

Sayyid al-Khoei further writes in sequence after this:

His (Aban's) level in hadith:

Aban bin Abi Ayyash narrated from Sulaym bin Qays, or Sulaym bin Qays al-Hilali, and Umar bin Uzaynah, or Ibn Uzaynah, narrated from him.

- Al-Kafi: Volume 1, Book 2, Chapter on Employing Knowledge 13, Hadith 1, and Chapter on the One Who Consumes Through His Knowledge and Boasts About It 14, Hadith 1.
- Volume 2, Book 1, Chapter on al-Bada' 131, Hadith 3, and Chapter on the Pillars of Kufr and Its Branches 167, Hadith 1, and Chapter on the Minimum by Which a Servant Becomes a Believer 179, Hadith 1.
- Al-Tahdhib: Meaning, Aban bin Abi Ayyash narrated from Sulaym bin Qays, or Sulaym bin Qays al-Hilali.

Aban bin Abi Ayyash has narrated the narration from Sulaym bin Qays.

Sayyid al-Khoei's acknowledgment that Aban narrated from Sulaym is sufficient evidence for Aban's reliability.

Sayyid al-Khoei wrote in another place:

"The narrator of the book of Sulaym bin Qays is Aban bin Abi Ayyash, and he is weak as mentioned earlier, so it is not correct to rely on the book. Rather, it has been mentioned by al-Aqiqi that he..."

- Mu'jam Rijal al-Hadith - Al-Sayyid al-Khoei - Vol. 9 - Page 234

However, here too, he has not provided a detailed criticism, just written "weak", while we understand the reason for the weakness to be what I explained above, that Sayyid has quoted the statements [of others]. And this discussion by Ayatollah Khoei is regarding a specific narration, the one about thirteen Imams.

Whereas there is a consensus among all Shia hadith scholars that the hadiths narrated from the Companions of Consensus (Ashab al-Ijma) are all authentic in chain (saheeh al-sanad), because the Companions of Consensus are themselves reliable (thiqa) and the one from whom they narrate the hadith is also reliable. Among them, Hammad bin Isa, Uthman bin Isa, Umar bin Uzaynah, Ibrahim bin Umar al-Yamani and others are included in the Companions of Consensus. These Companions of Consensus have narrated from Aban bin Abi Ayyash, so their narrating from Aban is evidence of his reliability.

So dear readers, the Companions of Consensus (Ashab al-Ijma) is a term in the science of rijal among the Shia, which refers to a group of narrators who are highly trusted and relied upon by the experts of the science of rijal. According to the well-known view, their number is eighteen, including companions from Imam Muhammad al-Baqir to Imam al-Rida. All the scholars of the science of rijal consider them trustworthy and rely on them, and among them are Hammad bin Isa al-Juhani and Uthman bin Isa, who have narrated more than 1500 hadiths, most of which are related to legal rulings (ahkam). These most reliable narrators also narrate doctrinal hadiths that are still taught in the Shia hawzah today.

For example, in Kashf al-Murad fi Sharh Tajrid al-I'tiqad, which is authored by Allamah al-Hilli, there is also a doctrinal hadith narrated by Aban bin Abi Ayyash.

If I were to write about this in detail, it would require composing an entire book. So to summarize, I would say that just as the Ahl al-Sunnah scholars have written Aban bin Abi Ayyash as a liar and traitor, they also write Hammad bin Isa as a liar. So for our Shia who have taken a superficial view that Aban bin Abi Ayyash is not reliable, I have mentioned all this in some detail so that they do not immediately jump to conclusions and fall for the deceptions of the Shia opponents. While according to great scholars like Mirza Husayn Nuri and Ayatollah al-Uzma Mamaqani, Aban is a reliable (thiqa) and truthful (saduq) narrator.

Wassalam,

Abu Abdullah

## Chapter 54:

## Amir Mukhtar's defense and invites back our brother Hassan Allahyari.

In the name of Allah, the Most Gracious, the Most Merciful.

Peace be upon you, believers,

I am starting my writing with the phrases from the visitation of Mukhtar (may Allah be pleased with him), which have been recorded by Shaheed Awwal in his book Al-Mazar, in the third chapter, on page 298...

*"Peace be upon you, O righteous servant. Peace be upon you, O advising friend. Peace be upon you, O Aba Ishaq, the chosen one. Peace be upon you, O avenger of blood against the impious disbelievers. Peace be upon you, O sincere one towards Allah in your obedience, and towards Zain ul-Abideen in your love. Peace be upon you, O one whom the chosen Prophet is pleased with, the distributor of Paradise and Hell, and the reliever of distress and grief, having a status which none other in the Ummah has reached. Peace be upon you, O one who sacrificed himself for the pleasure of the Imams in support of the pure family and for seeking vengeance from the accursed and immoral band, may Allah reward you on behalf of the Prophet, peace be upon him and his family, and his household."*

My writing on the defense of Mukhtar (may God be pleased with him) will trouble you, dear readers, with a somewhat lengthy introduction so that by acquainting the believers with some other points, I can then elaborate on the main topic.

Look, believers... Whoever works in defense of Ahl al-Bayt (peace be upon them) is the crown of my head. This is why I have never written against Hassan Allahyari. Indeed, many believers here will bear witness that whenever someone asks me privately about Allahyari, I have always acknowledged his services to the school of Shi'ism, telling believers that Hassan Allahyari's fundamental beliefs are absolutely correct, and his services to the school are commendable.

However, as far as those questions are concerned where believers have inquired about Allahyari's views on Ijtihad and Taqlid, I have always said that his knowledge on this subject is extremely lacking, and God willing, we will soon try to rectify his views opposing Ijtihad.

So, on Friday, October 14, 2022, 17 Rabi' al-Awwal, Sheikh Taqi Hashmi al-Najafi held a live debate with Mr. Allahyari so that his reservations on Ijtihad could be addressed, and the enlightened minds of Allahyari and other believers could be freed from their dilemmas in an extremely scholarly manner.

The program lasted approximately 5 hours, and countless believers watched this debate until late at night.

But Mr. Allahyari's approach to argumentation appeared extremely aggressive and non-scholarly, while Sheikh Taqi Hashmi kept the program running, exhibiting extreme etiquette and restraint, even in response to insulting comments, and did not adopt an approach like Allahyari...

"By Allah, if someone like me had been there against Mr. Allahyari at that time, the atmosphere of the live show would have surely turned into something like a Pakistani talk show... Because not everyone of my stature, like a modest preacher, can tolerate such impertinence!

To summarize, so far, the questions from believers continue to come, asking that you must definitely give your comments on the live debate, which should be according to justice...

So, in response to this request from the believers, knowing Allah SWT as our witness and making the Imam of our time (may Allah hasten his reappearance) a witness, I am presenting my brief comments on the summary of the program in the following manner...

(Note: I am compelled to now address Allahyari in the manner he uses)

### **Comments on the program by Abu Abdallah...**

While Sheikh Taqi Hashmi continued to state that treatments and surgeries should be sought from an expert doctor and certified surgeon, Mr. Allahyari insisted that one could also receive treatment from any quack, barber, or butcher; meaning whether the person knows surgery or not, an individual can blindly attempt treatment and figure it out themselves...

While Sheikh Taqi Hashmi continued to say that a person should acquire complete knowledge from a medical college before practicing treatment, Mr. Allahyari was adamant that one could study a book on how to become a doctor while sitting at home, discover their own treatment, and also learn surgery by

### I Have a Call to Proclaim Truth

reading a book because the public are not fools and they can treat and perform surgery for themselves...

According to Mr. Allahyari... do not listen to the opinions of Shia jurists who have been deeply engaged in the sciences of the Ahl al-Bayt (peace be upon them) for ninety years, but rather accept the word of any quack as authoritative and follow it...

Wow, what an approach Mr. Allahyari has, glory be to Allah, may evil eyes be ward off!

It's indeed astonishing who would endorse such nonsensical statements by Mr. Allahyari.

My brethren, in short, the day people start getting brain surgery done by butchers and allow rickshaw drivers to fly passenger-filled planes as pilots is the day that people will also start resolving religious issues through every Tom, Dick, and Harry following Allahyari's teachings...

That's my comment which will suffice for any believer possessing reason and consciousness...

Now let's head towards Mr. Allahyari's most frivolous and childish question about Amir Mukhtar, where he posts something like this on the community section of his official YouTube channel:

"Those who say that Mukhtar Thaqafi held Shia beliefs, please kindly write in the comment section any evidence of Mukhtar's Shia faith (that proves Mukhtar was Shia, not just that he did good deeds)"

Look my fellow believers, observe how, by hurling such childish questions, Mr. Allahyari has adopted the Sufyani style of behavior towards Hazrat Amir Mukhtar (may Allah be pleased with him)...

The text of the Ziyarah I wrote on my heading, the answer to Allahyari's childish question, is enough where no common scholar but a great scholar like Shaheed Awwal has mentioned 'May Allah SWT be pleased with him' in his book Al-Mazar and has recorded the Ziyarah, thus answering all individuals including Allahyari who lack complete knowledge.

It is possible that people like Allahyari and Jawad Naqvi and their supporters will object to this... so why not start properly writing with a few questions...

### I Have a Call to Proclaim Truth

An innocent question to Allahyari:

Mr. Allahyari, would you be kind enough to tell me whether the principle you have set for Mr. Mukhtar is limited only to Mukhtar Thaqafi (may Allah be pleased with him) or will it also apply to other companions of the Prophet and Aimmah (peace be upon them)??

If the same ignorance is adopted as a principle, then great companions of the Ma'soomeen (AS) will easily be shooed away like a fly from Shi'ism, that their deeds are in place and they have also sacrificed their lives upon the Imam, while from historical sources Allahyari, show those words in which they have stated all their correct beliefs in sentences...

I am amazed that individuals like Allahyari can have such defective thinking??

Meaning, Mr. Allahyari, establish from the tongue of all companions of the Prophet and Aimmah their acknowledgment of the seal of prophethood, otherwise all will be proven Qadianis...

Okay, establish verbal acknowledgment of Tawheed, whether Jihad has been done, and prayers have been performed, or other righteous deeds; otherwise, impose the decree, that the verbal acknowledgment of Tawheed is not established...

Yes, Allahyari... will you prove it??

What will you do about those who have sacrificed their lives for Master Hussain (AS) in the Jihad of Karbala, about whom only names are available in books to a limited extent?? Will they also not be accepted as Shia because their acknowledgment of true beliefs from the books is not established??? Is this the criterion for proving one as Shia???

By Allah, utmost ignorance... I swear... I am really stunned by this ignorant principle of Allahyari...

Dear readers...

My questions presented above are sufficient as a response to Allahyari's terribly ignorant question, but I am thinking of giving Allahyari a brief lesson on Amir Mukhtar (may Allah be pleased with him) so that the argument can be completed...

So let's start and see whether Mukhtar was Shia or not...

Amir al-Mu'minin Imam Ali (AS) and Hazrat Mukhtar

First, I present the honor of Amir al-Mu'minin, the wise and intelligent Wali of God, who sat Mukhtar on his blessed thigh. This has been recorded by the esteemed Shia scholar of the third and fourth century Hijri, Abdul Aziz Kashi, in his famous book Ma'rifat al-Naqilin an al-Aimma al-Sadaqin, known as Rijal Kashi. The same hadith has also been recorded by Allama Majlisi in Bihar, Abdullah bin Nurullah Bahraini in Jami'al-Uloom wal Ma'arif wal Ahwal min al-Ayat wal Akhbar wal Aqwal...

Narrated by Al-Asbagh: I saw Mukhtar on the thigh of Amir al-Mu'minin while he was stroking his head and saying: O wise one, O wise one.

Asbagh ibn Nabatah said, I saw Mukhtar seated on the thigh of Amir al-Mu'minin Imam 'Ali (AS), and the Imam was stroking his blessed hand over his head and simultaneously calling him, O wise one, O wise one.

- Rijal al-Kashi, Volume 1, Page 127
- Bihar al-Anwar, Volume 45, Page 344
- Jami' al-Uloom wal Ma'arif wal Ahwal min al-Ayat wal Akhbar, Volume 17, Page 649...

Believers, you yourself can gauge the status of a person whom the Imam of the Universe, such a Ma'soom Imam, cradles in his lap, strokes his head affectionately, and bestows the title of intelligent and sagacious...

Yes, Mr. Allahyari... What do you say now about Mukhtar??

Let's continue...

Believers, consider the words of Amir al-Mu'minin with which he prophesies the uprising of Mukhtar:

"Indeed, my son al-Hussain will be killed, and a boy from Thaqif will arise who will kill those who are oppressed."

- Hadaiq al-Shi'ah, p. 405

Quickly receive another narration in the same vein from Allama Majlisi...

In Volume 45 of Bihar al-Anwar, Allama Majlisi narrates the news of the martyrdom of Amir al-Mu'minin Imam Hussain...

Amir al-Mu'minin (AS) said: "(And) indeed the day will come when those who committed injustice will experience a calamity in this world through the swords of some whom Allah, Almighty and Glorious, will empower to exact revenge for their transgressions, as the people of Bani Israel were inflicted with a calamity." It was asked: "Who is that?" He said: "A boy from Thaqif, who will be called al-Mukhtar ibn Abi Ubayd."

- Bihar al-Anwar - Allama Majlisi - Volume 45 - Page 340

Mr. Allahyari... reflect upon the words of Amir al-Mu'minin... Mukhtar will be empowered by Allah to inflict his wrath upon the oppressors...

Let us also receive word about Mukhtar's upbringing...

The towering Shia scholar Muhammad ibn Ja'far ibn Nama, who was a teacher of Al-Muhaqqiq al-Hilli and one of the most renowned Shia scholars of the Ibn Nama family, who received his education from teachers such as Ibn Idris al-Hilli, Burhan al-Din Muhammad Qazwini, and Ja'far ibn Nama, and went on to have distinguished scholars such as Sayyid ibn Tawus, Abd al-Karim ibn Ahmad ibn Tawus, Ibn Alqami the vizier, Al-Muhaqqiq al-Hilli, and Yusuf ibn Ali al-Hilli as his students, writes in his book Dhoo'b al-Nudhar:

He grew up to be courageous, brave, not fearing anything. He was committed to noble causes, was very intelligent, quick-witted, known for his virtues, and had a generous spirit. He was naturally insightful with the ability to understand things clearly and had a high ambition that soared above the lethargic because of its purity. He had a keen intuition and a hand that responded in wars. He underwent experiences that seasoned him and engaged in difficulties that refined him.

- Dhoo'b al-Nudhar fi Sharh al-Tar, p. 61

Allama Majlisi also cites the same text in Volume 45, page 350, of Bihar al-Anwar.

Now, look at another narration and tell me whether Mukhtar was Shia or not... Ibn Nama al-Hilli has mentioned in Dhoo'b al-Nudhar fi Sharh al-Tar that Allama Majlisi has also written in Bihar al-Anwar and Sheikh Baharani has included in al-Awailm...



He then began to speak about the merits of the Family of Muhammad (PBUH) and spread the virtues of Ali, Hasan, and Hussain (peace be upon them). He would move about and say, "After the Messenger of Allah, they are more entitled to leadership than anyone else," and he felt deep pain for what befell them.

- Bihar al-Anwar, Volume 45, Page 352
- Dhoo'b al-Nudhar fi Sharh al-Tar, Page 61
- Al-Awailm, Page 671

Mr. Allahyari... disregard Shia books, the Sunnis have also narrated such statements from Mukhtar that you would not find uttered by any non-Shia in the entire history of Islam... For instance, Ibn Khaldun has written, and Allama Majlisi has also decorated Bihar with it...

Mukhtar used to say, "If I kill three-quarters of Qureish, it will not equate even to a fingertip of Hussein (AS)."

- Bihar al-Anwar, Volume 45, Page 379
- History of Ibn Khaldun, Volume 2, Page 44
- Al-Fakhri, p. 122

### **Now, look at Imam Sajjad (AS) and Imam Muhammad Baqir (AS) speaking about Hazrat Mukhtar...**

Narrated by Umar ibn Ali ibn al-Hussein: That Ali ibn al-Hussein (peace be upon them) when the head of Ubayd Allah ibn Ziyad and the head of Umar ibn Sa'ad were brought to him, threw himself prostate and said: "All praise is to Allah, who has avenged my enemies for me and rewarded al-Mukhtar well."

Imam Sajjad's son Umar ibn Ali says: When Mukhtar sent the head of Ibn Ziyad and Umar Sa'ad to Imam Sajjad (AS), the Imam fell into prostration and in thanksgiving, praised Allah thus: "All praise is to Allah who has avenged me against my enemies and may Allah reward al-Mukhtar well."

- Bihar al-Anwar, Volume 45, Page 344
- Ikhtiyar Ma'rifat al-Rijal (Rijal al-Kashi), Volume 1, Page 127
- Al-Wafi, Volume 25, Page 693

- Awalim al-Uloom, Volume 17, Page 649

Here's another narration at your service...

When Imam Muhammad Baqir (AS) met Mukhtar's son, the Imam said:

Praise be to Allah, my father swore to me, by Allah, that my mother's dowry came from what al-Mukhtar sent. Didn't he rebuild our homes and killed our killer, and sought retribution for our blood? May Allah have mercy on him, and God swore my father told me that he used to pass by Fatimah, the daughter of Ali, who would lay the bed for him, fold pillows for him, and listen to his narrations from her. May Allah have mercy on your father, he left us no right with anyone but he claimed it, killed our killers, and sought our blood.

- Ikhtiyar Ma'rifat al-Rijal (Rijal al-Kashi), Volume 1, Page 125
- Bihar al-Anwar, Volume 45, Page 343
- Awalim al-Uloom wal Ma'arif wal Ahwal min al-Ayat wal Akhbar wal Aqwal, Volume 17, Page 650

The writing is getting elongated... Therefore, now I will only present three narrations of Ma'soom Imam and then move on...

**Imam Hussain (AS), in his speech to the Yazidi army on the day of Ashura as recorded by Allama Majlisi in Bihar, also gives good tidings about Mukhtar.**

Imam Hussain (AS) said on the day of Ashura to the Yazidi army:

"O Allah! Detain... and empower upon them a lad from Thaqif who will give them a bitter cup to drink and will not leave anyone amongst them unless he kills them, kill for kill, and strike for strike, to avenge me, my allies, my family, and my followers from them because they..."

- Bihar al-Anwar al-Jam'a li Durar Akhbar al-A'immah al-Athar (AS), Volume 45, Page 8
- Tasliyah al-Mujalis wa Zinah al-Majalis (Martyrdom of Hussein (AS)), Volume 2, Page 276

**Imam Sadiq (AS) instructs:**

Narrated about Abu Abdullah al-Sadiq (AS) that he said when al-Mukhtar sent the heads of Ubaid Allah ibn Ziyad and Umar ibn Sa'ad to Medina: "Indeed, al-

Mukhtar brought happiness to the Household of the Prophet (peace be upon them).” Then he said: “No Hashimite woman combed [her hair] or applied henna until al-Mukhtar sent to us the heads of those who killed Hussein (AS).”

- Al-Kashi, p. 127

**Sadeed relates that Imam Muhammad Baqir (AS) said about Hazrat Mukhtar:**

“Do not insult al-Mukhtar, for he killed our murderers and sought our vengeance, married our widows, and distributed wealth among us during hardship.”

- Al-Kashi, p. 125
- Bihar al-Anwar, Volume 45, Page 343

The writing has grown quite long... thus, I will only present three narrations of Ma’soom Imam and then proceed...

Indeed, if anyone helps us with their tongue against our enemy, Allah will make them speak with His proof on the Day of Standing in His presence, Glorified and Mighty.

- Al-Amali – Sheikh al-Mufid – Page 33

**Imam Hasan al-Mujtaba (AS) also instructs:**

“Whoever loves us with his heart, assists us with his hand and tongue, then he will be with us in the chambers where we reside. Whoever loves us with his heart and assists us with his tongue, he will be a grade lower than that, and whoever loves us with his heart and holds back his hand and tongue will also be in paradise.”

- Al-Amali – Sheikh al-Mufid – Page 33

Yes, Mr. Allahyari. Now what will you say? By the way, you keep harping on reason and logic. Using that same reason, decide and tell us whether in the Shia religion, the pleasure and satisfaction of the infallible Imams (peace be upon them) is subject to the pleasure and satisfaction of Allah or not? Certainly, it is.

So now, what does your reason say about a person who is worthy of mercy in the eyes of the Imams (peace be upon them), who arranges marriages for Sayyids, financially helps them, and takes revenge for the blood of Imam Husayn

(peace be upon him)? Can he be considered deviated from the faith and non-Shia?

Alright, let's also quickly see who were the individuals who supported Mukhtar and what their religion was. Because no Shia believer can ever support a person who considers the false caliphate of Abu Bakr, Umar, and Uthman as rightful and denies the right of Ameerul Momineen (Ali).

It is also quite logical that if you want to know about someone, look at who their companions are. Come, Mr. Allahyari, let me quickly introduce you to the companions of Mukhtar, and that too with extreme brevity.

If Mukhtar had deviant beliefs, then why did the ambassador of Imam Husayn, Hazrat Muslim bin Aqeel, trust him and choose Mukhtar as the center of his refuge?

All historians have written that:

On the occasion of the arrival of Hazrat Muslim ibn Aqeel in Kufa, Mukhtar was one of those individuals who announced their support for Hazrat Muslim. For this reason, when Hazrat Muslim came to Kufa, he went to Mukhtar's house. And when Ubaydullah ibn Ziyad found out that Muslim's refuge was Mukhtar's house, he moved from there to the house of Hani ibn Urwah.

- Al-Kamil, vol. 4, p. 36
- Ibn Qutaybah al-Dinawari, Al-Akhbar al-Tiwal, p. 231
- Muruj al-Dhahab by Mas'udi Shafi'i, vol. 3, p. 252

**Now let's see who was the standard-bearer of Mukhtar's army in Mukhtar's uprising...**

Baghdadi writes:

He was one of the prominent Shia and had a special position with him that his fame makes it unnecessary to mention him. Then he rose seeking the blood of Husayn, may Allah be pleased with him, with Mukhtar ibn Abi Ubayd and was with him until Mukhtar was killed.

**Abu al-Tufayl was one of the great Shia of Ali.**

He had a special status in the eyes of Ali. Abu Tufayl rose with Mukhtar to avenge the blood of Husayn and remained with him until Mukhtar was killed.

- Khazanah al-Adab wa Lubb Lubab Lisan al-Arab, vol. 4, p. 39

In Al-Ma'arif, Ibn Qutaybah writes:

Abu al-Tufayl al-Kinani, may Allah be pleased with him, is Abu al-Tufayl Amir ibn Wailah. He saw the Prophet and was the last to see him before his death. He died after the year 100 AH and participated with Ali in all the battles and was the standard-bearer of Mukhtar's army...

- Al-Ma'arif, vol. 1, p. 99

Ibn Kathir also confirms in Al-Bidayah:

And it is said that he was the carrier of his banner.

Abu al-Tufayl was the bearer of the banner of Mukhtar's army.

- Ibn Kathir al-Dimashqi, Al-Bidayah wa al-Nihayah, vol. 9

Tabari narrates the names of Mukhtar's companions from Abu Mikhnaf as follows:

Abu Mikhnaf said: When Mukhtar was released from prison and came to his house, the Shia came to him and united under him, and their opinion agreed to be pleased with him. And those who pledged allegiance to him while he was in prison were five individuals: Al-Saib ibn Malik al-Ash'ari, Yazid ibn Anas, Ahmar ibn Shumayt, Rifa'ah ibn Shaddad al-Fityani, and Abdullah ibn Shaddad al-Jashmi.

- Tarikh al-Tabari, vol. 3, p. 434

**Certainly, let's now see what was the religion of those individuals who supported Mukhtar.**

**Saib ibn Malik al-Ash'ari:**

Saib had pledged allegiance to Mukhtar and he was among the Shia of Ali. When Ibn Mutee' came as the governor of Kufa on behalf of Ibn Zubayr, while delivering a sermon he said: Ibn Zubayr has ordered me to act among you

according to the way (sirah) of the two sheikhs (Abu Bakr and Umar) and the way of Uthman. Upon hearing this, Saib ibn Malik stood up and said:

We are not pleased with anything except the way of Ali ibn Abi Talib which he followed in our cities, and we do not want the way of Uthman - and he spoke against him - nor the way of Umar, even if he only wanted good for the people. And some of the Shia leaders confirmed what he said. So the governor became silent and said: I will act among you according to what you like from that. The chief of police, who was Iyaas ibn Mudarib al-Bajali, came to Ibn Mutee' and said: This one who is objecting to you is from the heads of the companions of Mukhtar, and I do not trust Mukhtar, so send someone after him to return him to prison.

- Al-Bidayah wa al-Nihayah, vol. 8, p. 265

### **Rifa'ah ibn Shaddad al-Fityani al-Bajali:**

Allamah Shahrudi has considered Rifa'ah to be a companion of Ameerul Momineen (Ali):

Rifa'ah ibn Shaddad al-Bajali: Among the companions of Ameerul Momineen, peace be upon him, and he was with him in the Battle of the Camel... He was among those from the people of Kufa who wrote to Husayn, peace be upon him. And when Husayn, peace be upon him, arrived in Karbala, he called for ink and paper and wrote to the nobles of Kufa: "In the name of Allah, the Beneficent, the Merciful. From Husayn ibn Ali to Sulaiman ibn Surad, al-Musayyab ibn Najabah, Rifa'ah ibn Shaddad, Abdullah ibn Wal, and the group of believers..."

The rising of this group to seek vengeance for Husayn, peace be upon him. They were commanders over the army of Mukhtar and waged jihad. He has poetry in rajaz (poetic meter). Rifa'ah fought fiercely with great strength until he was killed.

- Mustadrak Ilm Rijal al-Hadith, vol. 3, p. 403, #5647

Sayyid al-Khoei also wrote:

Rifa'ah ibn Shaddad is among the narrators mentioned by Sheikh Tusi, and Sheikh Tusi counted him among the companions of Ali and Imam Husayn, peace be upon them.

- Mu'jam Rijal al-Hadith wa Tafsil Tabaqat al-Ruwat, vol. 8, p. 203

To the extent that even Sunni scholars have included him among the companions of Ameerul Momineen (Ali).

Khair al-Din al-Zarkali writes:

Rifa'ah ibn Shaddad al-Bajali: A reciter of the Quran, one of the brave and foremost warriors from the people of Kufa. He was among the Shia of Ali. When Husayn was killed and Mukhtar rose seeking vengeance for his blood, Rifa'ah joined him.

- Al-Zarkali, Al-A'lam, vol. 3, p. 29

### **Sa'd ibn Hudhayfah:**

Shia scholars have written that Sa'd ibn Hudhayfah was among the companions of Imam Ali, peace be upon him.

Sa'd ibn Hudhayfah ibn al-Yaman: Among the companions of Ameerul Momineen, peace be upon him.

- Al-Shahrudi, Mustadrak Ilm Rijal al-Hadith, vol. 4, p. 27

Sa'd ibn Hudhayfah al-Yaman, among the companions of Ali, peace be upon him, mentioned in the Rijal of al-Sheikh.

- Mu'jam Rijal al-Hadith wa Tafsil Tabaqat al-Ruwat, vol. 9, p. 59

Tabari and other historians have also written that Sa'd ibn Hudhayfah was appointed by Mukhtar as the judge of the city of Mada'in:

And he sent Sa'd ibn Hudhayfah ibn al-Yaman to Hulwan.

Mukhtar sent Sa'd ibn Hudhayfah ibn al-Yaman to the city of Hulwan.

- Tarikh al-Tabari, vol. 4, p. 509
- Tarikh Baghdad, vol. 9, p. 123

**Ibrahim ibn Malik al-Ashtar:**

Ibn Nama al-Hilli writes:

Ibrahim ibn Malik al-Ashtar was his partner in this trial and affirmed his claims. Ibrahim was not doubtful in his religion nor misguided in his belief and certainty. The ruling regarding both of them is the same.

- Ja'far ibn Hibatullah, Dhawb al-Nadar fi Sharh al-Athar, p. 58

The author of A'yan al-Shia writes:

Ibrahim ibn Malik ibn al-Harith al-Ashtar al-Nakha'i was killed in the year 71... He was with his father on the day of Siffin with Ameerul Momineen, peace be upon him, while he was a youth, and he performed excellently in it. Mukhtar sought his help when he appeared in Kufa seeking vengeance for Husayn, peace be upon him, and through him the rule of Mukhtar was established and its pillars strengthened.

- A'yan al-Shi'a, vol. 2, p. 200

**Abdullah ibn al-Harith:**

Among the companions of Ameerul Momineen, peace be upon him, is the brother of Malik al-Ashtar, Abdullah ibn al-Harith.

Sheikh Tusi counted him among the companions of Imam Ali, peace be upon him.

- Al-Tusi, Rijal al-Tusi, p. 70

Sayyid al-Khoei and Allamah Shahrudi Namazi have also written him among the companions of Ameerul Momineen:

Abdullah ibn al-Harith, the brother of Malik al-Ashtar: Among the companions of Ali, peace be upon him, mentioned in the Rijal of al-Sheikh.

- Mu'jam Rijal al-Hadith wa Tafsil Tabaqat al-Ruwat, vol. 11, p. 164
- Al-Shahrudi, Mustadrak Ilm Rijal al-Hadith, vol. 4, p. 508



**Now let's talk about Mukhtar's household...**

Ya'qubi wrote in his history about Mukhtar's wife Amrah:

Mus'ab asked Amrah, "What is your opinion about Mukhtar?" Amrah replied with great courage, "He was a pious man and used to fast every day." Upon this, Mus'ab ordered her beheading, and she was the first woman in Islam whose head was severed by a sword.

- Tarikh al-Ya'qubi, vol. 2, p. 264

So Mr. Allahyari must have seen that all those who supported Mukhtar in his uprising were staunch Shia and among the companions of Imam Ali, to the extent that even the one Mukhtar married was a Shia of Ali and the first to attain the rank of martyrdom by being beheaded in the history of Islam!

Now let me also quote some praise of Mukhtar from a Sunni book...

Baladhuri wrote in Ansab:

When Mukhtar was mentioned in the presence of Ibn Abbas, he said: May the blessings and peace of the noble recording angels be upon Mukhtar.

- Al-Baladhuri, Ansab al-Ashraf, vol. 2, p. 371

I am intentionally omitting many narrations because the writing is now taking the form of a book... I am trying to reach the conclusion as soon as possible...

Mr. Allahyari, you are doubting the faith of the servant of God who changed the conditions of Banu Hashim and had their houses rebuilt for them...

Sayyid al-Khoei writes:

Mukhtar sent 20,000 dinars to Imam al-Sajjad, and the Imam accepted it. Through it, he had the dilapidated houses of Aqil ibn Abi Talib and other Banu Hashim rebuilt.

- Mu'jam al-Rijal, vol. 18, p. 96

Similarly, Mukhtar bought a slave-girl for 30,000 dirhams and gifted her to Imam al-Sajjad, from whom Hazrat Zaid al-Shahid was born, from whom the lineage of Sayyids of Zaidis exists today, meaning Zaid ibn Ali ibn al-Husayn.

- Maqatil al-Talibiyyin, p. 124

Allamah Majlisi writes that some of the nobles of Kufa came to Imam al-Sajjad and asked him about Mukhtar's uprising. The Imam sent them to "Muhammad bin Hanafiyyah" and said: "O my uncle! If even a black-skinned slave expresses sympathy with us Ahl al-Bayt, it is obligatory on the people to support him in every possible way. Do what you deem appropriate in this matter. I appoint you as my representative in this task."

- Bihar al-Anwar, vol. 45, p. 365
- Riyad al-Abrar, vol. 1, p. 298
- Mu'jam al-Rijal, vol. 18, p. 100
- Tanqih al-Maqal, vol. 3, p. 206

Is this narration from Imam al-Sajjad not proof of Mukhtar's uprising? Make a judgment with your own reason. Can an infallible Imam support someone who is not a just Shia of their grandfather, Ameerul Momineen? What does your reason say?

Here, I am intentionally not quoting the statements of Imami scholars about Mukhtar because you neither consider any Shia scholar as a jurist nor a hadith scholar, except yourself.

In the final words, I will prove Mukhtar as a Shia from the pen of the most biased Sunni scholar, Ibn Taymiyyah, and then conclude the writing.

The rejected Ibn Taymiyyah writes:

It is narrated in Sahih Muslim from the Master of the Worlds, peace be upon him, that he said: "In the tribe of Thaqif, there will be a liar and a bloodthirsty person (who sheds blood unjustly)." [Muslim 3/1971] According to his noble saying, the liar of Thaqif was Mukhtar bin Abi Ubayd, the Shia, and the bloodthirsty one was Hajjaj bin Yusuf al-Thaqafi.

- Ibn Taymiyyah, Minhaj al-Sunnah al-Nabawiyyah, vol. 3, 4, page number: 620

Yes, Mr. Allahyari... Do you still think that the Shia have no rational or textual evidence for Mukhtar being a Shia?

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If you really think so, then openly announce your friendship with Saqifah and, under the guise of defending Shi'ism as Engineer Mirza, heat up the market of criticizing Shia jurists and greatly harm Shi'ism.

And absolutely do not think that the eyes of people like us are fixed on you!

While leaving, my heart desires to gift you some pearls of advice from the words of the Imams, so that the darkness in your heart regarding Mukhtar may be cleansed. And these pearls are truly an honor for those who defend the school, whether it is you, a humble person like me, or a great personality like Amir Mukhtar...

Imam Ja'far al-Sadiq says:

"Whoever helps us with his tongue against our enemy, Allah will make his tongue speak with his proof on the Day he stands before Him, the Mighty and Sublime."

- Al-Amali - Sheikh al-Mufid - Page 33

Imam Hasan al-Mujtaba also says:

"Whoever loves us with his heart and helps us with his hand and tongue, he will be with us in the chamber where we will be. And whoever loves us with his heart and helps us with his tongue, he will be one degree below that. And whoever loves us with his heart but withholds his hand and tongue, he will also be in Paradise."

- Al-Amali - Sheikh al-Mufid - Page 33

In light of these two concluding hadiths, you will surely be helped in making a judgment about Mukhtar...

Wassalam,

The most lowly,

Abu Abdullah

## Chapter 55:

**In verse 43 of Surah Ar-Ra'd, who bears witness to the prophethood?**

In the name of Allah, the Most Gracious, the Most Merciful.

Dear readers, a respected brother has been persistently inquiring about verse 43 of Surah Ar-Ra'd, which states:

"And those who disbelieved say, 'You are not a messenger.' Say, 'Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture.'" (Quran 13:43)

The question revolves around the interpretation of "whoever has knowledge of the Scripture" mentioned in this verse.

Undoubtedly, in Shia sources, this refers to the holy being of Ameerul Momineen Imam Ali (peace be upon him). However, I will rely on a single hadith to approach Sunni sources, as writing Shia narrations would make the answer quite lengthy.

When Imam Jafar Sadiq (peace be upon him) was asked about the interpretation of this verse, he stated:

"The one who has the knowledge of the Book is Ameerul Momineen Ali (peace be upon him)."

- Tafsir al-Qummi, Vol. 1, p. 367

Dear readers, you all know how outsiders have tried to distort every virtue of Ameerul Momineen (peace be upon him), sometimes attempting to attribute them to their Shaykhain (Abu Bakr and Umar), and when that didn't work, they linked them to some unknown companion.

However, despite these treacherous schemes, they have always faced humiliation when it comes to the virtues of the Ahl al-Bayt, because no one can extinguish with their lowly breaths what Allah Himself has elevated.

**Let's see what the Umayyad bone-lickers attempted to do with this verse...**

Dear readers, you will be astonished to learn that in this great verse, the Umayyad misfits of the school of caliphate have historically tried to replace the position of Imam Ali (peace be upon him) with a dubious Jewish scholar from

Banu Qaynuqa who embraced Islam only two years before the martyrdom of the Holy Prophet (peace be upon him and his family). They adorned him with a garland of virtue, making him a witness to their filthy lineages, and robbed the virtue of their own fourth caliph.

Dear readers, this is the same alleged companion who was given a high position among the advisors of the caliphs for being an enemy of Ali (peace be upon him). Uthman ibn Affan was his special devotee, which is why he did not accept the apparent caliphate of Ameerul Momineen (peace be upon him) and continued to eat from the table of Muawiyah's ill-gotten wealth.

He divorced his beautiful wife just so that Muawiyah could arrange her marriage to his impure son Yazid. For this reason, the Umayyads spared no effort in exaggerating the character and qualities of Ibn Salam. They considered him a possessor of virtue and generosity due to his acknowledgment of the prophethood of the Messenger of Allah (peace be upon him and his family) and regarded the revelation of Quranic verses to be in his honor.

In summary, among the hadiths circulated by the Umayyads about the virtues and scholarly status of Jews like Abdullah bin Salam, there is also a hadith that states: "Acquire knowledge from four people: Abu al-Darda, Salman, Ibn Masud, and Abdullah bin Salam."

This was a brief introduction. Now let's move on and see whether these pet animals of the Umayyads succeeded in attributing this verse of Surah Ar-Ra'd to the virtues of this Jew or not.

### **Interpretation of Surah Ar-Ra'd in Sunni sources.**

First narration.

39398 - From Abu Umar Zadhan, from Ibn Hanafiyya, regarding His saying: {And whoever has knowledge of the Book}, he said: It is Ali bin Abi Talib.

39404 - From Abu Maryam, Abdullah bin Ata narrated to me, he said: I was sitting with Abu Ja'far in the mosque, and I saw Ibn Abdullah bin Salam sitting in a corner. I said to Abu Ja'far: They claim that the one who has knowledge of the Book is Abdullah bin Salam. He said: That is actually Ali bin Abi Talib.

- Kitab Mawsu'at al-Tafsir al-Ma'thur, Volume 12, Page 171

Tha'labi has also narrated this same hadith with an additional chain of narration in his tafsir:

Abu Bakr Muhammad bin Al-Husayn Al-Sami'i informed us in Aleppo, Al-Husayn bin Ibrahim bin Al-Husayn Al-Jassas narrated to me. Al-Husayn bin Al-Hakam informed us, Saeed bin Uthman narrated to us from Abu Maryam, and Abdullah bin Ata bin Abdullah narrated to me, he said: I was sitting with Abu Ja'far in the mosque and I saw Ibn Abdullah bin Salam sitting in a corner. I said to Abu Ja'far: They claim that the one who has knowledge of the Book is Abdullah bin Salam. He said: That is actually Ali bin Abi Talib (may Allah be pleased with him).

- Al-Kashf wa al-Bayan 'an Tafsir al-Qur'an [Al-Tha'labi], Volume 5, Page 303

And now, from the lineage of Abu Bakr, the first caliph of the Muslims, is the great Sunni scholar Imam Ibn Jawzi, about whom Dhahabi wrote that a hundred thousand people repented at his hands and twenty thousand non-Muslims accepted Islam, and he was bestowed with the titles of Muhaddith (hadith scholar), Mufasssir (Quranic exegete), and Allamah (great scholar).

The same Ibn Jawzi writes about himself that up to his time, if any hadith narrated from the Messenger of Allah (peace be upon him) is presented before him, he can tell the degree of its authenticity or weakness.

So, dear Sunni readers, the same narration is reported from this eminent imam, take note:

Ahmad bin Mufaddal narrated to us, Mandal bin Ali narrated to us from Ismail bin Salman, from Abu Umar Zadhan, from Ibn Hanifah: "And whoever has knowledge of the Book," he said: It is Ali bin Abi Talib (may Allah be pleased with him).

Translation: It is narrated from Ahmad bin Mufaddal that Ibn Hanifah said: The one who has knowledge of the Book is Ali ibn Abi Talib (may Allah be pleased with him).

- Zad al-Masir by Ibn Jawzi, Volume 4, Page 252

Now, another great Sunni scholar, Imam Qurtubi, about whom Dhahabi writes: You have complete mastery of various sciences and are an erudite scholar. Your beneficial works indicate your vast knowledge and virtue. Your tafsir gained

fame; this tafsir is perfect in its meaning. It contains things that indicate your leadership, intelligence, and extensive knowledge.

Qurtubi has also narrated the same hadith in his tafsir Al-Jami' li Ahkam al-Qur'an, Volume 9, Page 336.

There is a third chain of narration for the same hadith, which is reported by another great Sunni scholar, Imam Hasakani, about whom Dhahabi wrote:

Al-Hasakani, the judge, the hadith scholar, Abu Al-Qasim Ubaydullah bin Abdullah bin Ahmad bin Muhammad bin Ahmad bin Muhammad bin Haskan Al-Qurashi Al-Aamiri Al-Naysaburi Al-Hanafi Al-Hakim, known as Ibn Al-Hadha', the hafiz, a precise sheikh with complete devotion to the science of hadith.

Note: Dhahabi's statement is written here because now the Sunnis accuse them of being Shia for narrating the virtues of Ahl al-Bayt (peace be upon them).

Imam Hasakani has also narrated the same tradition in his famous book Shawahid al-Tanzil, Volume 1, Page 401.

Similarly, a Sunni scholar, Ibn Maghazili, who is one of the great Shafi'i imams, writes:

358 - Ahmad bin Muhammad bin Tawan informed us with permission that Abu Ahmad Umar bin Abdullah bin Shawdhab informed them, he said: Muhammad bin Ja'far bin Muhammad Al-Askari narrated to us, Muhammad bin Uthman narrated to us, Ibrahim bin Muhammad bin Maymun narrated to us, Ali bin Abis narrated to us, he said: Abu Maryam and I entered upon Abdullah bin Ata. Abu Maryam said: Narrate to Ali the hadith that you narrated to me from Abu Ja'far. He said: I was sitting with Abu Ja'far when the son of Abdullah bin Salam passed by him. I said: May Allah make me your ransom, this is the son of the one who has knowledge from the Book. He said: No, but it is your companion Ali bin Abi Talib, about whom verses from the Book of Allah Almighty were revealed: {The one who has knowledge from the Book}, {Is he who is upon clear evidence from his Lord, and a witness from Him follows it}, {Your guardian is none but Allah and His Messenger}, the verse.

- Kitab Manaqib by Ibn Al-Maghazili, Page 380, Hadith Number: 358

The interesting thing is that Maghazili has written this narration under the verse "Your guardian is none but Allah and His Messenger."

Imam Ibn Atiyyah has also considered Amir al-Mu'minin (peace be upon him) as the intended meaning of this verse:

Ubayy bin Ka'b: 3/319 43: "And whoever has knowledge of the Book": And whoever has it: Ali bin Abi Talib - Ubayy bin Ka'b - Ibn Abbas: 3/320 "And whoever has knowledge of the Book": Ali bin Abi Talib.

- Ibn Atiyyah, Al-Muharrar Al-Wajeez fi Tafseer Al-Kitab Al-Aziz, Volume 6, Page 57

No matter what the dogs of Umayyah do, they can never succeed in robbing the virtues of Ahl al-Bayt (peace be upon them) in our presence, because it is not only this one verse, but this verse is also supported by other Sunni hadiths about Amir al-Mu'minin (peace be upon him).

For example, I will mention a few...

Ibn Tufayl has narrated a narration from Amir al-Mu'minin Ali (peace be upon him) that:

Ibn Yunus informed us, Abu Bakr bin Ayyash informed us from Naseer from Sulaiman Al-Ahmasi from his father, he said: Ali (peace be upon him) said: By Allah, no verse was revealed except that I know about what it was revealed, where it was revealed, and upon whom it was revealed. Indeed, my Lord has granted me an understanding heart and an eloquent tongue.

In another narration, Abu Tufayl has narrated that Amir al-Mu'minin (peace be upon him) said:

Abdullah bin Ja'far Al-Raqqi informed us, Ubaydullah bin Amr informed us from Ma'mar from Wahb bin Abi Dabi from Abu Al-Tufayl, he said: Ali (peace be upon him) said: Ask me about the Book of Allah, for there is no verse except that I know whether it was revealed at night or during the day, on a plain or on a mountain.

- Al-Tabaqat Al-Kubra, Muhammad bin Sa'd bin Mani' Abu Abdullah Al-Basri Al-Zuhri, Death: 230, Volume 2, Page 338. Publisher: Dar Sader, Beirut.

What could be greater than this, that the Sunni Imam Ibn Jawzi wrote about the interpretation and meaning of this verse "The one who has knowledge of the Book":



إنه علي بن أبي طالب

The one referred to in this verse is Amir al-Mu'minin Ali (peace be upon him).

He further writes...

Those who have determined Abdullah ibn Salam as the meaning of this verse are wrong because this is a Meccan surah, so this verse has no relation to Abdullah ibn Salam. Sha'bi has narrated that no verse of the Quran was revealed about Abdullah ibn Salam.

Consider the following statement:

Is it Abdullah bin Salam? He said: And how, when this surah is Meccan? And Ibn Al-Mundhir narrated from Al-Sha'bi, he said: Nothing from the Quran was revealed about Abdullah bin Salam, may Allah be pleased with him.

- Ibn Al-Jawzi, Abu Al-Faraj, 508 AH 597, 6 - 1201. Zad Al-Masir, Volume 4, Page 16
- Al-Suyuti, Jalal Al-Din, 849 - 911 AH, 1445 - 1505, Al-Durr Al-Manthur, Volume 6, Page 30

So, dear readers, as always, the victory belongs only and solely to the proof of Allah, and it has been established that the witness over the prophethood who has knowledge of the entire Quran is the brother of the Messenger of Allah (peace be upon him), Imam Ali (peace be upon him).

Wassalam,

Abu Abdullah

## Chapter 56:

**A Critical Analysis of the Famous Sunni Traditions Regarding the Virtues of the First Caliph.**

Assalamu alaikum

Absolutely not, I am not in the mood to present anything here as an introduction because I fear that if I start expressing the fire within me in words, it might further scorch the opponents of Shi'ism, and someone might feel that I am moving the pen to shatter the unity of the Ummah. So, believe me, despite my extremely busy schedule, as a writer, feeling my religious responsibility, I am presenting whatever I could write on my mobile phone while on the go, with the hope that if any weakness in research or lack of comprehensiveness is felt in the writing, the believers will surely forgive me.

It is also my desire that other researchers present on social media should also pay attention to this topic and fulfill their share of responsibility.

Come, let me quickly present the condition of the feeble virtues of the enemies of Zahra (peace be upon her) from their own books. Take a look:

Note: Consider this writing as just a slight glimpse of this topic because if the ability remains, I will soon have the honor of presenting the post-mortem of all such so-called narrations of virtues.

**Hadith 01**

4652 - Hannad bin Al-Sari narrated to us, from Abdul Rahman bin Muhammad Al-Muharibi, from Abdul Salam bin Harb, from Abu Khalid Al-Dalani, from Abu Khalid, the freed slave of the family of Ja'dah, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: "Jibreel came to me, took my hand, and showed me the gate of Paradise through which my Ummah will enter." Abu Bakr said: "O Messenger of Allah, I wish I was with you so that I could see it." The Messenger of Allah (peace be upon him) said: "Indeed, O Abu Bakr, you will be the first of my Ummah to enter Paradise."

- Sunan Abi Dawud, 9. Chapter on the Caliphs, Hadith Number: 4652

Hadith Grading: "Abu Dawud is alone in narrating it, (Tuhfat al-Ashraf: 14880) (Weak)"

(Its narrator Abu Khalid, the freed slave of the family of Ja'dah, is unknown)

Sheikh Al-Albani said: Weak

### **Abdul Rahman bin Muhammad Al-Muharibi**

Abdullah bin Ahmad bin Hanbal said: It reached us that he used to do Tadlees (Al-Suyuti - Asma Al-Mudallis)in)

Al-Aqili described him as doing Tadlees (Ibn Hajar Al-Asqalani - Tabaqat Al-Mudallis)in)

Abdul Rahman bin Muhammad Al-Muharibi narrated rejected (munkar) hadiths from unknown narrators (Al-Dhahabi)

### **Abdul Salam bin Harb**

He had weakness in hadith (Ibn Sa'd - Al-Tabaqat Al-Kubra)

### **Abu Khalid Al-Dalani**

Ya'qub bin Sufyan Al-Fasawi: Weakened him

Muhammad bin Sa'd, the scribe of Al-Waqidi: Rejected in hadith (munkar al-hadith)

Al-Husayn bin Ali Al-Karabisi: Mentioned him among those who did Tadlees (Ibn Hajar Al-Asqalani - Tabaqat Al-Mudallis)in)

Ibrahim bin Ishaq Al-Harbi: Rejected in hadith (munkar al-hadith)

### **Hadith 02**

Muhammad bin Abdul Rahim Al-Diybaji narrated to us, Ahmad bin Abdul Rahman bin Al-Mufaddal Al-Harrani narrated to us, Al-Mughirah bin Siqlab Al-Harrani narrated to us, Abdul Rahman bin Thabit bin Thawban narrated to us, from Hatim, from Abu Hurairah, who said: "When the Prophet (peace be upon him) was taken on the Night Journey, he said: 'O Jibreel, my people will accuse me and not believe me.' He said: 'If your people accuse you, then indeed Abu Bakr will believe you.'" Only Al-Mughirah bin Siqlab narrated this hadith from Ibn Thawban, and Ahmad bin Abdul Rahman bin Al-Mufaddal is alone in narrating it.

It is narrated from Abu Hurairah that on the night of the Ascension, the Prophet (peace be upon him) said to Jibreel: "O Jibreel, my people will accuse me and will

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not believe me." So Jibreel (peace be upon him) said: "If your people accuse you, then indeed Abu Bakr will believe you and he is the truthful one (al-Siddiq)."

- Al-Mu'jam Al-Awsat by Al-Tabarani, Hadith: 7148, 7173, Vol. 5, p. 226 summarized

The first narrator: **Muhammad bin Abdul Rahim Al-Diybaji**

Name: Muhammad bin Abdul Rahim

Known as: Muhammad bin Abdul Rahim Al-Tastari

Lineage: Al-Tastari

Rank: Unknown status (majhul al-hal)

Occupation: Al-Diybaji

### **Ahmad bin Abdul Rahman bin Al-Mufaddal Al-Harrani**

Ahmad bin Abdul Rahman bin Aqal Al-Harrani: From Al-Nufayli, Abu Urubah said: He is not trustworthy in his religion... He is not reliable in his religion.

- p. 7 - Kitab Diwan Al-Du'afa - Ahmad bin Abdul Rahman bin Aqal Al-Harrani - Al-Maktabah Al-Shamilah
- Al-Jami' li Kutub Al-Du'afa wa Al-Matrukeen wa Al-Kadhdhabeen [Shadi Al Nu'man]

Ahmad bin Abdul Rahman Al-Harrani. Not trustworthy. Ibn Uday said: He is among those whose hadiths are written.

And Al-Dhahabi also mentioned him in the book Al-Mawdu'at, meaning he narrated fabricated hadiths.

- Kitab Mawdu'at Al-Mustadrak by Al-Dhahabi, p. 62

### **Al-Mughirah bin Siqlab Al-Harrani**

Al-Kamil fi Du'afa Al-Rijal [Ibn Uday]

Ibn Uday said: A Harrani, rejected in hadith (munkar al-hadith).

And Ibn Uday said: Rejected in hadith (munkar al-hadith), and most of what he narrates is not corroborated.

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- Mukhtasar Al-Kamil (p. 721)

And Ibn Hibban said: His hadiths are predominantly rejected (munkar), so he deserved to be abandoned.

- Al-Du'afa wa Al-Matrukeen by Ibn Al-Jawzi (3/134)

Abu Ja'far bin Nufayl said: He was not trustworthy regarding the hadith of the Messenger of Allah.

### **Abdul Rahman bin Thabit bin Thawban**

Al-Daraqutni said: Weak.

### **Abu Hurairah**

A famous Companion. There are many hadiths narrated from him that are criticized.

Grading the Hadith:

This hadith has two defects:

The narrator Ahmad bin Abdul Rahman Al-Harrani is accused of lying and fabricating hadiths, as mentioned earlier.

Al-Mughirah bin Siqlab, who is the only one to narrate this hadith from Abdul Rahman bin Thabit bin Thawban, is rejected in hadith (munkar al-hadith) as stated by the scholars.

Therefore, this hadith is very weak and rejected due to the severe weakness of its narrators and their being accused of fabrication and lying.

### **Hadith 03**

Ali bin Al-Hasan Al-Kufi narrated to us, he said: Mahbub bin Muhriz Al-Qawariri narrated to us, from Dawud bin Yazid Al-Awdi, from his father, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: "There is no one who has done us a favor except that we have repaid him, except for Abu Bakr, for he has a favor upon us that Allah will reward him for on the Day of Resurrection. No one's wealth has ever benefited me as much as Abu Bakr's wealth has benefited me. If I were to take a close friend, I would have taken Abu

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Bakr as a close friend. Indeed, your companion is the close friend of Allah." This is a hasan gharib (good and strange) hadith from this route.

- Sunan Al-Tirmidhi, Volume 5, Page 609, Hadith 3662

Information about the Narrator

#### **Ali bin Al-Hasan Al-Kufi**

Name: Ali bin Al-Hasan bin Faddal

Known as: Ali bin Al-Hasan Al-Kufi, Kunyah: Abu Al-Hasan

Lineage: Al-Kufi

Rank: Unknown status (majhul al-hal)

Lived in: Kufa

Teacher of the narrator: Al-Husayn bin Nasr Al-Minqari - Unknown status (majhul al-hal)

He himself is unknown and the teacher from whom he narrates is also unknown.

#### **Mahbub bin Muhriz Al-Qawariri**

Name: Mahbub bin Muhriz

Known as: Mahbub bin Muhriz Al-Qawariri, Kunyah: Abu Muhriz

Lineage: Al-Tamimi, Al-Kufi

Rank: Al-Daraqutni: Weak

#### **Dawud bin Yazid Al-Awdi**

Name: Dawud bin Yazid bin Abdul Rahman

Known as: Dawud bin Yazid Al-Awdi, Kunyah: Abu Yazid

Lineage: Al-Zu'afiri, Al-Kufi, Al-Awdi

Rank: Weak in hadith, Ahmad bin Hanbal: Weak in hadith, Ibn Hajar Al-Asqalani: Weak, Al-Daraqutni: Abandoned, weak, Yahya bin Ma'in: Weak

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Lived in: Kufa

Grading the Hadith:

This hadith is weak due to the following reasons:

Ali bin Al-Hasan Al-Kufi is unknown (majhul) and his teacher Al-Husayn bin Nasr Al-Minqari is also unknown.

Mahbub bin Muhriz Al-Qawariri is weak according to Al-Daraqutni.

Dawud bin Yazid Al-Awdi is weak according to the hadith scholars. Some of them even considered him abandoned (matruk).

Therefore, this hadith cannot be used as evidence due to the weakness of its narrators. It is a weak hadith that is rejected.

### **Hadith 04**

3673 - Nasr bin Abdul Rahman Al-Kufi narrated to us, he said: Ahmad bin Bashir narrated to us, from Isa bin Maimun Al-Ansari, from Al-Qasim bin Muhammad, from Aisha, who said: The Messenger of Allah (peace be upon him) said: "It is not appropriate for a people among whom is Abu Bakr that anyone other than him should lead them in prayer." This is a gharib (strange) hadith.

[Al-Albani's ruling]: Very weak

- Sunan Al-Tirmidhi - Tahqiq Shakir, Volume 5, Page 514, Hadith 3673

Imam Abu Isa Al-Tirmidhi: This is a gharib (strange) hadith.

Al-Albani's ruling: Very weak

Information about the Narrator

### **Nasr bin Abdul Rahman**

Name: Nasr bin Abdul Rahman bin Abdullah

Known as: Nasr bin Abdul Rahman Al-Kinani

Lineage: Al-Kinani, Al-Shami

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Rank: Abu Al-Mahasin Al-Husayni said about him: Unknown (majhul), and once: There is doubt about him. Ibn Hajar Al-Asqalani said about him: Unknown (majhul). Al-Dhahabi said about him: Unknown.

Lived in: Al-Sham

### **Ahmad bin Bashir**

Name: Ahmad bin Bashir

Known as: Ahmad bin Bashir Al-Qurashi, Kunyah: Abu Ismail, Abu Bakr

Lineage: Al-Makhzumi, Al-Kufi, Al-Qurashi, Al-Hamdani

Rank: Abu Ja'far Al-Uqayli: Weak, Al-Daraqutni: Weak, his hadith is considered, and once he said: There is no harm in him, Uthman bin Saeed Al-Darimi: Abandoned (matruk), Ahmad bin Shu'aib Al-Nasa'i: Not very strong

Lived in: Baghdad, Kufa

Freed slave of: Amr bin Hurayth Al-Makhzumi

### **Isa bin Maimun**

Name: Isa bin Maimun

Known as: Isa bin Maimun Al-Bukhari, Kunyah: Abu Ahmad

Lineage: Al-Bukhari

Rank: Al-Tirmidhi said: Weak in hadith, Al-Bukhari said: Rejected in hadith (munkar al-hadith), Ibn Hajar said: Weak, Abu Zur'ah Al-Razi said: Weak in hadith, Al-Nasa'i said: Abandoned in hadith (matruk al-hadith)

Lived in: Al-Madani

This hadith is very weak due to the weakness and obscurity of its narrators. Nasr bin Abdul Rahman is unknown, Ahmad bin Bashir is weak, and Isa bin Maimun is weak and abandoned in hadith. Therefore, this hadith is rejected and cannot be used as evidence.



**Hadith 05**

6068 - [13] (Fabricated) Aisha narrated: While the head of the Messenger of Allah (peace be upon him) was in my lap on a moonlit night, I said: "O Messenger of Allah, can anyone have good deeds equal to the number of stars in the sky?" He said: "Yes, Umar." I said: "Then where are the good deeds of Abu Bakr?" He said: "Indeed, all the good deeds of Umar are like a single good deed from the good deeds of Abu Bakr." Narrated by Razin.

- Mishkat al-Masabih, Chapter on the Virtues of Abu Bakr and Umar (may Allah be pleased with them), Section 3, Vol. 3, p. 711, Hadith 6068

According to the author of Mishkat, this hadith itself is fabricated (mawdu'), meaning it is a false hadith.

And he said: Ismail bin Muhammad Al-Saffar [narrated] fabricated and false hadiths. Al-Suyuti mentioned in "Al-La'ali Al-Masnu'ah" 1/304 from Al-Khatib that he said: It is a fabricated hadith, and he approved of it.

Muhammad Al-Saffar also considered it fabricated and false, which Al-Suyuti mentioned in the book Al-La'ali Al-Masnu'ah. Al-Khatib also considers it fabricated.

This hadith is fabricated and false according to the scholars of hadith. The author of Mishkat al-Masabih himself considered it fabricated. Other scholars like Ismail bin Muhammad Al-Saffar, Al-Khatib, and Al-Suyuti also declared it as a fabricated hadith. Therefore, it has no credibility and is completely rejected.

**Hadith 06**

Abdullah bin Ibrahim Al-Ghifari narrated to me, from Abdul Rahman bin Zaid bin Aslam, from Saeed bin Abi Saeed Al-Maqburi, from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: "I was ascended to the heavens, and I did not pass by any heaven except that I found my name written in it: Muhammad, the Messenger of Allah, and Abu Bakr Al-Siddiq behind me."

- Kitab Al-Riyad Al-Nadira fi Manaqib Al-Asharah, Chapter 1: On the Virtues of the Caliph of the Messenger of Allah, Abu Bakr Al-Siddiq, Section 2: Mentioning His Name, Vol. 1, p. 81

Information about the Narrator

**Abdullah bin Ibrahim Al-Ghifari**

Name: Abdullah bin Ibrahim bin Ahmad

Known as: Abdullah bin Ibrahim Al-Ghifari

Lineage: Al-Ghifari, Al-Madani

Rank: Abu Dawud Al-Sijistani: A sheikh who narrates rejected hadiths (munkar al-hadith), Ibn Hajar Al-Asqalani: Abandoned in hadith (matruk al-hadith), Al-Dhahabi: Among the sheikhs of Jurjan, Abu Ahmad bin Uday Al-Jurjani: Most of what he narrates is not corroborated by trustworthy narrators, Abu Ja'far Al-Uqayli: Illusion predominates in his hadiths, Abu Hatim bin Hibban Al-Busti: Among those who narrate inverted hadiths from trustworthy narrators and fabricated hadiths from weak narrators, he has false reports and the affliction is from him, and once: He fabricates hadiths, Abu Abdullah Al-Hakim Al-Naysaburi: He narrated fabricated hadiths from a group of weak narrators that no one else narrates, Abu Nu'aym Al-Asbahani: Nothing, he narrates rejected hadiths, Muslim bin Qa'nab and others narrated from him, Al-Daraqutni: His hadith is rejected (munkar), Zakariya bin Yahya Al-Saji: Rejected in hadith (munkar al-hadith), Sibte Ibn Al-Ajami: They obscure him due to his weakness

Lived in: Medina

**Abdul Rahman bin Zaid bin Aslam**

Name: Abdul Rahman bin Zaid bin Aslam

Known as: Abdul Rahman bin Zaid Al-Qurashi

Lineage: Al-Madani, Al-Qurashi, Al-Adawi

Rank: Weak in hadith, Ibrahim bin Ya'qub Al-Juzjani: Weak, Ibn Hajar Al-Asqalani: Weak, Al-Dhahabi: They weakened him, Zakariya bin Yahya Al-Saji: Rejected in hadith (munkar al-hadith), Muhammad bin Sa'd, the scribe of Al-Waqidi: Narrates many hadiths, very weak, Yahya bin Ma'in: His hadith is nothing, weak, Abu Bakr Al-Bazzar: Severely rejected in hadith (munkar al-hadith jiddan)

Lived in: Medina

Freed slave of: Umar bin Al-Khattab

Died in: 182 AH

**Saeed bin Abi Saeed Al-Maqburi**

Ya'qub bin Shaybah said: He had changed and become confused four years before his death.

Al-Waqidi, Ibn Sa'd, Ya'qub bin Shaybah, and Ibn Hibban acknowledged his confusion.

He also suffered from mental confusion.

So you see...

This is the condition of the virtues and merits of their own companions according to their own principles of criticizing and appraising narrators (jarh wa ta'dil)...

I reiterate that, God willing, with Allah's help, I will continue to strive to write more on this topic and show the refutation of all the compulsory virtues from the books of the opponents themselves.

In need of your prayers,

Abu Abdullah

## Chapter 57:

## What is the truth about the evil eye?

**Question:**

Assalam o Alaikum, In our society, there are many beliefs related to the evil eye. For instance, if a stranger looks at your house, children, livestock, or crops, the crops immediately wither, children fall ill, livestock become sick or die. My question is, if Allah Almighty is the owner of life and death and the master of profit and loss, then how can someone possess such power without His command to carry out such incidents?

**Answer:**

Assalam o Alaikum, Just as Allah is the owner of life and death, He is also the owner of the abilities that He has entrusted within the human body, and among them is the power in the eyes, such as the impact of the evil eye, which is now proven by scientific research as well.

The Holy Quran states:

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ

"And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message." (Quran 68:51)

Some people possess a magnetic power in their eyes, which can be utilized extensively. In fact, with practice and exercise, it can even be enhanced.

Hypnotism also occurs through this magnetic power of the eyes.

Today, when "laser beams," invisible waves, can perform tasks that no dangerous or destructive weapon can, the presence of this power in some people's eyes, which influences the opponent through specific waves, is no longer surprising.

Many people have stated that they have personally witnessed such power in the eyes of certain individuals who have destroyed humans, animals, or other things with their gaze.

Therefore, one should not insist on denying this phenomenon; rather, it should be accepted from a rational and scientific perspective.

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Some Islamic traditions also contain words that generally support this notion.

For instance, a hadith narrates that Asma bint Umais asked the Prophet Muhammad ﷺ, "The children of Jafar are affected by the evil eye. Should I seek a ruqyah for them?" (Ruqyah refers to the prayer written to prevent the evil eye and is made into an amulet).

The Prophet Muhammad ﷺ replied:

"Yes, there is no harm in it. If anything were to overtake the divine decree, it would be the evil eye."

In another hadith, it is narrated that Ameer al-Mu'mineen Ali (peace be upon him) said:

The Prophet Muhammad ﷺ made an amulet for Imam Hasan and Imam Husain (peace be upon them) and recited this prayer:

"I seek protection for you both with the perfect words of Allah and all of His beautiful names, from the evil of poisonous creatures and vermin, from the evil of every envious eye, and from the evil of the envier when he envies."

Then he looked at us and said:

"Prophet Ibrahim (peace be upon him) made this same amulet for his sons Ismail and Ishaq."

Similarly, it is mentioned in Nahj al-Balagha:

"The evil eye is a truth, and ruqyah (prayer/incantation) is a truth."

In summary, it is a reality, and repelling the evil eye through prayer is a genuine practice.

Wassalam

Abu Abdullah

## Chapter 58:

**Were the Islamic conquests a triumph of the caliphs?**

In response to a believer's question:

Salam, It is quite difficult to provide a concise answer to this question, as it requires thorough historical research.

In summary, how could those individuals who, after the Prophet Muhammad ﷺ, disregarded his will and command and usurped the caliphate from Ameer al-Mu'mineen Imam Ali (peace be upon him) out of greed for power, carry out conquests for the sake of spreading Islam?

Certainly, all those conquests were absolutely not fought to propagate Islam but rather to prolong their illegitimate rule and authority, which historical chroniclers attributed to Islam.

Even if the intention of those caliphs was worldly gain, the proof of Allah on earth, i.e., Ameer al-Mu'mineen (peace be upon him), very wisely supported all those conquests for the promotion of Islam. There are examples in historical sources of how those caliphs were compelled to seek advice from Imam Ali (peace be upon him), and the Imam, while maintaining his divine Imamate, provided guidance for the survival of Islam.

The fact that Imam Ali (peace be upon him) did not participate in those wars is evidence that he did not consider those caliphs to be rightful. However, it was the requirement of divine Imamate that wherever Islam was in need, the inheritor of Islam should play his role, whether people accept him as their ruler or not.

This is why Ameer al-Mu'mineen (peace be upon him) tactfully sent his followers to those wars so that Islam could reach every corner of the world. There is a very long list of the companions and students of the Imam whose efforts made these conquests possible.

For example:

Hudhayfah bin Al-Yaman, Salman Al-Farsi, Ammar bin Yasir, Abu Dharr Al-Ghifari, Khalid bin Sa'id bin Al-'As bin Umayyah and his brothers Aban and Amr, Hashim bin Abi Waqqas Al-Mirqal and his children, especially Abdullah and Utbah, Buraydah Al-Aslami, Ubadah bin As-Samit, Abu Ayyub Al-Ansari, Uthman bin

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Hunayf and his brother, Abdul Rahman bin Sahl Al-Ansari, Malik bin Al-Harith Al-Ashtar and his brother, and many others.

Along with them were the Nakha'i chiefs, Sa'sa'a bin Sawhan and his brother, Al-Ahnaf bin Qais, Hujr bin Adi, Amr bin Al-Hamiq Al-Khuza'i, Abi Al-Abdi, Haytham bin At-Tayhan, Nu'man bin Muqrin, Budayl bin Warqa' Al-Khuza'i, Jarir bin Abdullah Al-Bajali, Muhammad bin Abi Hudhayfah Al-Ansari, Abu Rafi' and his sons, Miqdad bin Amr, Wathilah bin Al-Asqa' Al-Kinani, Al-Bara' bin Azib, Abu Ayyub Al-Ansari, Bilal bin Rabah, Abdullah bin Khalifah Al-Bajali, Adi bin Hatim At-Ta'i, Abu Ubayd bin Mas'ud Ath-Thaqafi, Abu Ad-Darda', Jurayah bin Qudamah As-Sa'di, Abu Al-Aswad Ad-Du'ali, Muhammad bin Abi Bakr, and many others.

This is a long list of those who, without being appointed to any official positions, fulfilled their responsibilities on every war front. Each of these heroes had important roles that the narrators of the caliphs concealed, and instead, they highlighted those who had formal, secondary roles.

In summary, whatever Islamic conquests took place during the era of the three caliphs, Ameer al-Mu'mineen (peace be upon him) was actually behind them. So it is not the achievement of these caliphs but rather the favor of Ameer al-Mu'mineen (peace be upon him) upon the religion of Islam.

Wassalam,

Abu Abdullah

## Chapter 59:

**A Clarion Call to Brother Hasan Allahyari: Reexamine the Legacy of the Martyred Hazrat Zaid**

In the name of Allah, the Most Gracious, the Most Merciful.

Peace be upon you, O virtuous leader, Zaid bin Ali. I bear witness that you have strived in the path of your Lord, patiently and steadfastly, without fear of reproach or criticism.

Peace be upon you believers.

Today, I dedicate this writing to the verse in which Allah says: "And peace be upon him on the day he was born, and on the day he dies, and on the day he will be raised alive again." (Quran, Surah Maryam, Verse 15)

Believers, you are all witnesses that I, Hasan Allahyari, have always stood against the enemies of Shiaism and have been a strong supporter of Allahyari's services. I have complete faith in him and offer my full support.

However, some scholars have opposing views, which are baseless and lacking in scientific evidence. They have also distorted the history of Shiaism, particularly with regards to great personalities like Hazrat Zaid, Amir Mukhtar, Ja'far Tayyar, and others.

My readers are aware that I had previously responded to Allahyari's criticism of Amir Mukhtar, which can be found on page 620 of this book.

Today, I invite my brother Hasan Allahyari to write a scholarly article on Hazrat Zaid, and I will respond to it.

But before that, I want to prepare the minds of believers by presenting some preliminary explanations. When you hear any narration that opposes these great personalities, do not accept it at face value. Instead, try to understand the underlying facts and context, because historical narrations are not accepted solely based on their chain of transmission. Rather, they are evaluated in light of other evidence and context.

Believers, remember that the religion of God demands sacrifice from every believer, which means that everything has a price. Even paradise and God's pleasure have a price.



These words are not mine, but from the Quran, specifically Surah Tawbah, which says:

**"Allah has purchased from the believers their lives and their wealth in exchange for Paradise."**

And if we look closely, the greatest sacrifice is that of dignity, which is far greater than sacrificing one's life or wealth. It means to live with honor and dignity, to bear insults and accusations, and to tolerate everything for the sake of pleasing God.

In Islamic history, there are many personalities who have sacrificed their dignity to protect the Ahlul Bayt (the Prophet's family).

I will introduce a few personalities as examples, leading up to Hazrat Zaid Shaheed.

**First, let's talk about Hazrat Abu Talib (as):**

If Abu Talib had openly declared his faith and become a renowned Muslim, he would not have been able to protect the Prophet Muhammad. At that time, the infidels of Mecca were thinking, "As long as Abu Talib is there, we cannot harm the Prophet." In short, Hazrat Abu Talib kept his faith hidden and protected the Prophet from the plots of the infidels of Mecca.

**The second great personality is Hazrat Muhammad Hanafia:**

After the event of Karbala, the focus of the Yazidis shifted to Imam Sajjad (as), thinking that he was the Imam. But Muhammad Hanafia declared, "I am the Imam," which made Yazid very happy, thinking that there was a split within the family and he didn't need to worry about Imam Sajjad (as). In this way, Muhammad Hanafia diverted the attention of Yazid and his followers towards himself, ensuring the safety of Imam Sajjad (as). He also performed the mourning rituals for the martyrdom of Imam Husain and continued the work of Imamate.

**The third personality is Ja'far al-Tawwab, who is known in history for his false claim of Imamate.**

When the 11th Imam was martyred by poisoning, the Caliph was convinced that the Imam did not have any offspring. He sent women to the Imam's house to check if any of them were pregnant, because everyone knew that when the 12th

Imam arrived, he would bring an end to the tyrants. Therefore, the 10th Imam kept Bibi Narjis Khatoon hidden in the basement of the house, and she was not even called to the main door. Instead, she was taken to the house of Hakimah Khatoon, where she gave birth to Imam Mahdi. Ja'far al-Tawwab claimed to be the 12th Imam to protect Imam Mahdi and met with the Caliph several times, even taking money from him, to convince him that he was the real 12th Imam.

In other words, Ja'far al-Tawwab maintained relations with the Caliph, visiting him frequently, and this continued for about 10 years, during which many Shia Muslims started to believe that he was the Imam. Ja'far al-Tawwab said that his older brother was childless and had no offspring, and he managed to divert everyone's attention towards himself. After 10 years, the Caliph died, and then Ja'far al-Tawwab revealed that he had made a false claim and that the real Imam was someone else.

Here, I want to clarify that I am not discussing many topics in detail in this writing, because if I start writing about them, it would require a whole book, not just an article. For example:

- The differences of opinion among scholars regarding the birth and martyrdom of Hazrat Zaid
- The high status of Hazrat Zaid's mother, Janab Hurra, and the doubts of the ignorant
- The court of Hisham, the governor of Medina, and the situation in Kufa
- The political motivations and causes of Hazrat Zaid's jihad, and so on

In the first stage, I will introduce Hazrat Zaid Shahid, the ancestor of the Zaidi Sadat:

Hazrat Zaid Shahid, whose full name is Zaid bin Ali bin Husain, was born in 75 AH, according to the famous saying. He grew up in the spiritual care of his father, Hazrat Imam Zainul Abideen, in an environment of piety, knowledge, and spiritual growth.

Some narrations suggest that the Prophet Muhammad himself gave the good news of Hazrat Zaid's birth and chose his name. Allama Baqir Majlisi has written that Janab Jabir Ja'fi narrated from Hazrat Imam Muhammad Baqir that the Prophet Muhammad said to Hazrat Imam Husain:

"O Husain, a son will be born to you who will be named Zaid. He and his companions will be ahead of others on the Day of Judgment, and their faces will be radiant and luminous. They will enter Paradise without being held accountable."

- Bihar al-Anwar, Vol. 2, p. 192

This hadith has been narrated by scholars and historians in various books, each in their own unique style.

For instance, Abu al-Faraj al-Isfahani has written it as follows:

Ali ibn al-Abbas narrated to me, saying: Ismail ibn Ishaq al-Rashidi narrated to us, saying: Muhammad ibn Dawud ibn Abd al-Jabbar narrated to us from his father, from Jabir, from Abu Ja'far, who said: The Messenger of Allah ﷺ said to Husayn: "A man will emerge from your progeny called Zaid. On the Day of Resurrection, he and his companions will surpass the people with radiant faces and limbs, entering Paradise without any reckoning."

The same is mentioned on page 88 of Maqatil, with the testimony of Abu al-Jarud:

Yahya ibn al-Husayn narrated to us, saying: Al-Hasan ibn Yahya ibn al-Husayn ibn Zaid narrated to us, saying: Al-Hasan ibn al-Husayn narrated to us from Yahya ibn Musawir from Abu al-Jarud, who said: "I arrived in Medina, and whenever I asked about Zaid ibn Ali, I was told, 'That is the Companion of the Quran (Halif al-Quran)', 'That is the Pillar of the Mosque (Ustuwanat al-Masjid).'"

- Maqatil al-Talibiyyin, p. 88

Zaid the Martyr spent 15 blessed springs of his life with his father, Imam Zayn al-Abidin, peace be upon him. After the martyrdom of his father in 95 AH, he began living under the patronage of his brother, Imam al-Baqir, peace be upon him.

Zaid held a central position among the eminent scholars and nobles of Medina. He was an expert in various Islamic sciences and arts, with complete mastery over Quranic recitation, Quranic sciences, doctrine, theology, and dialectics. He was the teacher of Imam Abu Hanifa, who studied in his circle for two years. Abu Hanifa used to say, "I have not found anyone more knowledgeable in jurisprudence and more eloquent than Zaid ibn Ali. The truth is, there was no one like him in knowledge."

The third of Safar, 121 AH, is the day when Zaid, the grandson of Imam Husayn, the son of Imam Zayn al-Abidin, the brother of Imam Muhammad al-Baqir, and the uncle of Imam Ja'far al-Sadiq, was martyred. His shrine is located in the city of Al-Kifl, 30 kilometers from Kufa.

(God willing, at the end of the writing, I will narrate the account of the extremely oppressed martyrdom of Zaid the Martyr.)

Dear readers, at this moment I am in a strange state, contemplating what to write and what to leave out as I proceed, for this piece is intended to be an article, not a book.

My mind suggests that I should entrust only the commands of the infallible Imams to the lofty minds of the believers, so that they can decide for themselves between truth and falsehood regarding Zaid the Martyr.

Regarding the uprising of Zaid the Martyr, I first present this hadith from the blessed words of the Messenger of Allah ﷺ, which Allamah Majlisi has narrated in his Bihar from Ibn Idris al-Hilli, who in turn narrated it from Ibn Qulawayh:

It is narrated from Hudhayfah ibn al-Yaman, who said: The Messenger of Allah ﷺ looked at Zaid ibn Harithah and said, "The one killed in the way of Allah, the one crucified in my Ummah, and the oppressed one from my Ahl al-Bayt will be the namesake of this one," and he pointed with his hand towards Zaid ibn Harithah. Then he said, "Come close to me, O Zaid. Your name has increased my love for you, for you are the namesake of the beloved one from my Ahl al-Bayt."

- Bihar al-Anwar, vol. 46, p. 192

Believers should carefully consider how it is possible to cast aspersions on the character of a person whom the Messenger of Allah ﷺ remembered before his birth, included among his Ahl al-Bayt, foretold his martyrdom, and declared as his beloved.

Now consider the next narration from the Messenger of Allah, which has been reported in the book Rawd al-Nadir from Minhaj, with reference to Ibn Athar, and in the book Jala' al-Absar from Hakim and Amali, with the chain of narration from Yahya ibn Husayn Haruni, that the Messenger of Allah ﷺ said:

"The martyr from my progeny, the one who will establish the truth, and the one who will be crucified in Kanasat Kufa, is the Imam of the mujahideen and the leader of the radiant-faced ones. On the Day of Resurrection, he and his

companions will come, and the angels brought near will meet them and call out to them, 'Enter Paradise; there is no fear for you, nor will you grieve.'"

- Rawd al-Nadir, vol. 1, p. 58
- Maqtal al-Husayn by Khwarizmi, vol. 2, p. 12

Now also consider the account of the birth of Zaid the Martyr, and the attention given to it by the infallible Imam.

Ibn Idris al-Hilli, may Allah have mercy on him, narrates that it was the practice of Imam Zayn al-Abidin, peace be upon him, not to converse with anyone after the morning prayer until the sun had risen. One day, the Imam was given the good news of the birth of Zaid. The Imam asked his companions, "What name should I give this child?" Each of them suggested a name. Then the Imam ordered his servant, "Bring me the Quran." When the Quran was brought, the Imam took it in his blessed hands and opened it. The verse that appeared was:

"And Allah has preferred those who strive over those who sit [at home] with a great reward - degrees [of high position] from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful." (Surah an-Nisa, verse 95)

Imam Sajjad closed the Quran and opened it again. The verse that appeared was:

"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment." (Surah at-Tawbah, verse 111)

Then the Imam repeatedly said, "By Allah, this is the child whose name is Zaid."

- Mustatrafat al-Sarair, Ibn Idris al-Hilli, vol. 1, p. 63
- Mustadrak al-Wasail, al-Muhaddith al-Nuri, vol. 4, p. 305

The believers themselves can judge the status of this martyr, at whose birth the speaking Quran (Imam Sajjad) swore upon the silent Quran bearing these great divine testimonies in his blessed hands, affirming that this is Zaid.

Let us review again in Bihar al-Anwar the hadith presented above by Abu al-Faraj al-Isfahani:

Narrated from Abu Ja'far Muhammad ibn Ali al-Baqir, from his forefathers, who said: The Messenger of Allah ﷺ said to Husayn: "O Husayn! A man will emerge from your progeny called Zaid. He and his companions will surpass the people on the Day of Resurrection with radiant faces and limbs, entering Paradise without any reckoning."

- Bihar al-Anwar, vol. 46, p. 170
- The same source, vol. 1, p. 330
- Uyun Akhbar al-Rida, vol. 1, p. 249

Sayyid Ibn Tawus narrated from Mawla Ali, peace be upon him, that:

Once Imam Ali, peace be upon him, along with his companions, stayed in Kufa at the place where Hazrat Zaid the Martyr was to be crucified. The Imam became sad and tears flowed from his eyes. The companions asked the reason, so he said:

"The Messenger of Allah had said: 'A man from my progeny will be crucified at this place, and whoever looks at his private parts, Allah will enter him into the Hell-fire on his face.'"

- Al-Malahim wa al-Fitan, Sayyid Ibn Tawus, vol. 1, p. 120

Let us also learn the opinion of Imam Muhammad al-Baqir, peace be upon him, regarding what he said about Zaid the Martyr:

Muhammad ibn Masud narrated from Abu Abdullah al-Shadhani, from al-Fadl, from his father, from Abu Yaqub al-Muqri, who was one of the prominent Zaidis, from Amr ibn Khalid, who was one of the leaders of the Zaidis, from Abu al-Jarud, who was the head of the Zaidis, who said:

I was sitting with Abu Ja'far [al-Baqir] when Zaid ibn Ali approached. When Abu Ja'far saw him, he said, "This is the master of my Ahl al-Bayt and the one who will seek vengeance for them."

- Rijal al-Kashshi, p. 151
- Bihar al-Anwar, vol. 46, p. 194

Also consider this narration:

Abdur Rahman bin Muhammad al-Azdi said: Hussein bin Muhammad bin Ali al-Azdi narrated to me, saying: My father informed me, on the authority of al-Walid bin Abdur Rahman, who said: Abu Hamza al-Thumali informed me, saying: I used to visit Ali bin al-Hussein (peace be upon him) every year during the Hajj season. One year, I visited him and found a young boy sitting on his lap. The boy fell on the doorstep and injured his head. Ali bin al-Hussein quickly got up and started cleaning the boy's blood from his cloak, saying: "O my son, I seek Allah's protection for you, lest you be crucified in Kufa." I said: "May my parents be sacrificed for you, what Kufa are you talking about?" He replied: "The Kufa in Iraq." I asked: "May I be sacrificed for you, will such a calamity occur?" He said: "By the One who sent Muhammad with the truth, if you live after me, you will see this boy being killed in one of the neighborhoods of Kufa, buried, then exhumed, paraded in the streets, crucified, and eventually burned and scattered in the desert." I asked: "What is the name of this boy?" He replied: "This is my son Zaid." Then, his eyes filled with tears.

- Farihah al-Ghari by Ibn Tawus, vol. 1, p. 139

Also, Imam Ja'far al-Sadiq (peace be upon him) testified about Zaid bin Ali (may Allah have mercy on him):

Nasr bin Sabbah narrated from Ishaq bin Muhammad al-Basri, from Ali bin Ismail, from Fudail ar-Rasani, saying: I entered upon Abu Abdullah after Zaid bin Ali was killed, and he said to me: "O Fudail, my uncle Zaid has been killed." I said: "May I be sacrificed for you." He replied: "May Allah have mercy on him, for he was a believer, knowledgeable, and truthful."

- Rijal al-Kashi, p. 184
- Bihar al-Anwar, vol. 4, p. 325

Also, Imam Ja'far al-Sadiq (peace be upon him) said when he received the news of Zaid's martyrdom:

"We belong to Allah and to Him we shall return. I am seeking Allah's reward for my uncle's martyrdom. He was a good uncle, a helper in this world and the Hereafter. My uncle was martyred just like the martyrs who were martyred with the Messenger of Allah (peace be upon him), Amir al-Mu'minin Ali (peace be upon him), Imam Hasan (peace be upon him), and Imam Hussein (peace be upon him)."

- Uyoon Akhbar ar-Ridha, vol. 2, p. 228

Imam Ali ar-Ridha (peace be upon him) said about Zaid bin Ali (may Allah have mercy on him):

"By Allah, Zaid bin Ali was one of those about whom the verse 'And strive in the way of Allah, as is due to Him' (Surah Hajj, verse 78) was revealed. And strive in the way of Allah, as is due to Him, for He has chosen you."

- Uyoon Akhbar ar-Ridha, vol. 1, p. 248

Another narration from Uyoon Akhbar ar-Ridha:

Ibn Abi Abdullah narrated from his father that when Zaid bin Imam Musa al-Kazim (peace be upon him) was brought to the court of Ma'mun, after he had revolted in Basra and set fire to the Abbasid houses, Ma'mun told Imam Ali ar-Ridha (peace be upon him) about his brother's crime and said: "O Abu al-Hasan, if your brother has revolted and done all these things, then Zaid bin Ali bin al-Hussein had also revolted and was killed. If I did not have respect for you, I would have killed him too, for what he has done is not a trivial matter."

Imam Ali ar-Ridha (peace be upon him) replied: "O Amir, do not compare my brother to Zaid bin Ali bin al-Hussein, and do not consider them equal. Zaid bin Ali was one of the scholars of the family of Muhammad (peace be upon them) and had risen up for the pleasure of Allah and fought against His enemies, and was martyred in His way. My grandfather, Imam Musa al-Kazim (peace be upon him), used to say that he had heard his father, Imam Ja'far al-Sadiq (peace be upon him), say: 'May Allah have mercy on my uncle Zaid, who had called people to the right path and had fought against falsehood, and if he had succeeded, he would have fulfilled his mission.'"

When Ma'mun heard this, he said: "Is it not true that whoever claims Imamate without being worthy of it deserves punishment?"

Imam Ali ar-Ridha (peace be upon him) replied: "Zaid bin Ali bin al-Hussein never claimed Imamate without being worthy of it. He was afraid of Allah and did not make any claim that he was not entitled to. He used to say to people: 'I am calling you to the pleasure of the family of Muhammad (peace be upon them).' The one who deserves punishment from Allah is the one who claims Imamate without being worthy of it and calls people to a path other than the path of Allah, without any evidence, and leads people astray from the right path. By



Allah, Zaid was one of those about whom the Quran says: 'And strive in the way of Allah, as is due to Him' (Surah Hajj, verse 78)."

Similarly, Abu Hashim Ja'fari said that when he asked Imam Ali ar-Ridha (peace be upon him) about the status of a person who is crucified (musalub) and whether one can pray for Allah's mercy on him, Imam Ali ar-Ridha (peace be upon him) replied: "Do you not know that my grandfather, Imam Ja'far al-Sadiq (peace be upon him), had sent blessings and prayed for mercy on his uncle Zaid?"

- Bihar al-Anwar, vol. 6, p. 19
- Uyoon Akhbar ar-Ridha, vol. 1, p. 248

I hope that Hassan Allahiari and other brothers have understood from the narrations and hadiths presented so far that whoever makes a false claim to Imamate has prioritized their own desires and whims over the command of Allah, and such a person cannot be considered a truthful Imam. And if someone still has doubts, then they should consider these additional narrations:

Narrated by Abu al-Hasan Muhammad bin Ja'far bin Muhammad al-Tamimi, from Muhammad bin al-Qasim bin Zakariya al-Muharibi, who said: I was told by Hisham bin Yunus, who said: I was told by al-Qasim bin Khalifa, from Yahya bin Zaid, who said: I asked my father (peace be upon him) about the Imams, and he said: The Imams are twelve, four of whom have passed away and eight of whom are still to come. I asked: Name them, father. He said: The four who have passed away are Ali bin Abi Talib, al-Hasan, al-Hussein, and Ali bin al-Hussein. And the eight who are still to come are my brother al-Baqir, Ja'far al-Sadiq his son, Musa al-Kazim his son, Ali ar-Ridha his son, Muhammad at-Taqi his son, Ali an-Naqi his son, al-Hasan al-Askari his son, and the Mahdi (peace be upon them all).

I asked: Are you not one of them? He replied: No, but I am from the family of the Prophet (peace be upon him and his family).

I asked: How did you know their names? He replied: It is a covenant that the Prophet (peace be upon him and his family) made with me.

- Bihar al-Anwar, vol. 46, p. 198

If someone still has doubts that Zaid shahid (peace be upon him) was not one of the Imams, then they should consider these two additional narrations and the confirmation of Imam Muhammad al-Baqir (peace be upon him).

### I Have a Call to Proclaim Truth

Narrated by Abu Ali Ahmad bin Sulayman, who said: I was told by Abu Ali bin Himam, who said: I was told by al-Hasan bin Muhammad bin Jamhur, from his father Muhammad bin Jamhur, from Hammad bin Isa, from Muhammad bin Muslim, who said: I entered upon Zaid bin Ali (peace be upon him) and said: Some people claim that you are the owner of this affair.

He replied: No, but I am from the family of the Prophet (peace be upon him and his family).

I asked: Who will take care of this affair after you? He replied: Six of the caliphs and the Mahdi will be from them.

Then I entered upon al-Baqir (peace be upon him) and informed him of this, and he said: "My brother Zaid has spoken the truth. Seven of the successors and the Mahdi will be from them."

- Kifayah al-Athar, p. 309-310
- Bihar al-Anwar, vol. 46, p. 200

Consider this last hadith as well.

Narrated by Ali bin Husain bin Muhammad, from Harun bin Musa, from Muhammad bin Makhzoom, the freed slave of Bani Hashim. Abu Muhammad said: And narrated to us by Umar bin Fadl Al-Mutairi, from Muhammad bin Hasan Al-Farghani, from Abdullah bin Muhammad Al-Balwi. Abu Muhammad said: And narrated to us by Ubaidullah bin Fadl Al-Tai, from Abdullah bin Muhammad Al-Balwi, from Ibrahim bin Abdullah bin Al-Ala, from Muhammad bin Bukair.

He said: I entered upon Zaid bin Ali, and with him was Salih bin Bishr. I greeted him, and he was about to leave for Iraq. I said to him: "O son of the Messenger of Allah, narrate to me something you heard from your father." He said: "Yes, my father narrated to me from his father, from his grandfather, that the Messenger of Allah said: 'Whoever Allah bestows a blessing upon, let him praise Allah. Whoever is disappointed with his provision, let him seek forgiveness from Allah. And whoever is afflicted with a calamity, let him say: "There is no power or strength except with Allah.'"

I said: "Add more, O son of the Messenger of Allah." He said: "Yes, my father narrated to me from his father, from his grandfather, that the Messenger of Allah said: 'I will be the intercessor for four people on the Day of Judgment:

those who honor my family, those who fulfill their needs, those who strive for their sake in times of hardship, and those who love them with their heart and tongue.'

I said: "Add more, O son of the Messenger of Allah, from the blessings that Allah has bestowed upon you." He said: "Yes, my father narrated to me from his father, from his grandfather, that the Messenger of Allah said: 'Whoever loves us, the people of the Household, for the sake of Allah, will be gathered with us and will enter Paradise with us. O Ibn Bukair, whoever holds fast to us will be with us in the highest ranks. O Ibn Bukair, Allah chose Muhammad and selected us as his descendants. If it were not for us, Allah would not have created the world and the hereafter. O Ibn Bukair, Allah was known through us, and we are the path to Allah. From us is the Chosen One and the Pleasing One, and from us will be the Mahdi, the Qa'im of this ummah.'

I said: "O son of the Messenger of Allah, did the Messenger of Allah not inform you when your Qa'im will rise?" He said: "O Ibn Bukair, you will not reach him, and this matter will be succeeded by six Imams after this. Then Allah will bring forth our Qa'im, who will fill the earth with justice and equality, just as it was filled with oppression and injustice." I said: "O son of the Messenger of Allah, are you not the Wali al-Amr (the Guardian of the Affair)?" He said: "I am from the family of the Messenger of Allah."

I asked again, and he repeated the same answer. I asked: "Is what you are saying from yourself or from the Messenger of Allah?" He said: "If I knew the unseen, I would have asked for more for myself. But this is the covenant that the Messenger of Allah made with us." Then he recited the following verses:

We are the masters of the Quraysh and the upholders of truth among them.

We are the lights that were created before the creation of the world.

We are the Chosen One and the Pleasing One, and from us is the Mahdi.

Through us, Allah was known, and through us, the truth was established.

Soon, one who turns away from us today will be punished.

- Bihar al-Anwar, vol. 46, p. 202
- Kifayah al-Athar, p. 326

Is there anyone who says that Zaid bin Ali (may Allah be pleased with him) claimed Imamate?

Is there an answer?

Now, consider these hadiths that will conclusively prove that Zaid bin Ali (may Allah be pleased with him) not only had the support of Imam Ja'far al-Sadiq (may Allah be pleased with him) but also that the Imam praised those who participated in Zaid's uprising and cursed those who did not.

**Hadith 1:** Narrated by Ibn al-Walid, from al-Saffar, from al-Barqi, from his father, from Ibn Shammun, from Abdullah bin Sinan, from al-Fudail, who said: I went to Zaid bin Ali (may Allah be pleased with him) on the morning of his uprising in Kufa. I heard him say: "Who among you will help me fight the Nabataeans (northern Arabs) of Syria? By the One who sent Muhammad (peace be upon him) as a messenger, I swear that whoever helps me fight them will be taken by the hand on the Day of Judgment and entered into Paradise by the permission of Allah."

**Hadith 2:** Fudail bin Yasar narrated that on the day Zaid bin Ali (may Allah be pleased with him) rose up, he went to the service of Imam Ja'far al-Sadiq (may Allah be pleased with him) in the morning. The Imam said: "Who among you will help me fight the Nabataeans of Syria?" He swore by the One who sent Muhammad (peace be upon him) as a messenger that whoever helped Zaid bin Ali (may Allah be pleased with him) would be taken by the hand on the Day of Judgment and entered into Paradise by the permission of Allah.

- Uyoon Akhbar al-Rida, vol. 1, p. 252
- Amali al-Sheikh al-Saduq, p. 349

Imam Ja'far al-Sadiq (may Allah be pleased with him) said:

"My uncle Zaid bin Ali (may Allah be pleased with him) consulted me before going to Kufa. I told him: 'Uncle, if you want to be killed and crucified in Kufa, then it is up to you.' When he left my noble house, I said: 'Woe to whoever hears his call and does not respond.'"

- Uyoon Akhbar al-Rida, vol. 1, p. 249

Here, I will not present the defenses of Zaid bin Ali (may Allah be pleased with him) by Shia scholars, as this writing is becoming too lengthy and taking on a

book-like form. Instead, I will introduce a few ancient scholars who wrote in defense of Zaid bin Ali (may Allah be pleased with him), and then conclude the writing by mentioning his severe trials and martyrdom.

#### List of Scholars:

1. Ibrahim bin Sa'id bin Hilal al-Thaqafi (d. 283 AH), author of "Akhbar Zaid"
2. Muhammad bin Zakariya, freed slave of Bani Ghalab (d. 298 AH), author of "Akhbar Zaid"
3. Al-Hafiz Ahmad bin Ukda (d. 333 AH), author of "Man Raway Akhbar Zaid wa Musnaduh"
4. Abdul Aziz bin Yahya al-Jaludi (d. 368 AH), author of "Akhbar Zaid"
5. Muhammad bin Abdullah al-Shaybani (d. 372 AH), author of "Fadail Zaid"
6. Sheikh al-Saduq Abu Ja'far al-Qummi (d. 381 AH), author of a book on Zaid's hadiths
7. Mirza Muhammad al-Astrabadi, author of "Rijal al-Kabir"
8. Sayyid Abdul Razzaq al-Muqarram

The Mournful Tale of Zaid bin Ali, the Martyred Son of Imam Sajjad (peace be upon him)

Mas'udi narrates that after a day of jihad, when Zaid was brought back to his camp in the evening, he had an arrow lodged in his forehead. After much searching, a barber was brought from a nearby village. Zaid's companions made him promise to keep the location of the body a secret. The barber removed the arrow, and Zaid's soul departed from his body. They buried him in a hidden grave, covering it with earth and branches, and then submerged it in water so that no one would discover it. The barber, who was present at the burial and had taken note of the location, went to the ruler the next morning and informed him of the entire incident, revealing the location of the grave. The ruler had Zaid's body exhumed, beheaded, and sent to Hisham bin Abdul Malik. Hisham ordered the governor, Yusuf, to crucify Zaid's body on a palm tree trunk. Yusuf carried out the order. A poet from the Banu Umayyah tribe wrote a long poem addressing the family of Abu Talib and their Shia, including the following verse:

"We crucified Zaid on a palm tree trunk for you, And I never saw a Mahdi being crucified on a tree trunk."

In brief, the government erected a pillar under the gallows where Zaid's body was hung, and many years later, Hisham ordered Yusuf to burn Zaid's body and scatter his ashes in the wind.

According to Tarikh Khamis, when Zaid's naked body was hung on the gallows, a spider web covered his private parts.

Another narration states that Hisham had Zaid's head mounted on the gate of Damascus and later sent it to Medina. Zaid's body remained on the gallows in Kufa until Hisham's death, and after his death, Walid had it taken down and burned.

Oh, the calamity! Oh, the misfortune!

Sheikh Saduq and Tusi have narrated in their book "Amali" and Allama Majlisi has narrated in his book "Bihar al-Anwar" the story of the martyrdom of Zaid ibn Ali, the son of Imam Ali, in the following manner:

Imam Sadiq (peace be upon him) said to Hamza ibn Hamran: "After the arrow shot by the enemy hit Zaid's forehead, his soul left his body." Therefore, his funeral procession was taken to a small canal near a garden, where a grave was dug and he was buried. Water was poured over the grave so that the enemies would not be able to find his grave and desecrate it. However, a slave named Yusuf ibn Umar was present at the burial. He went to Yusef ibn Umar and told him about Zaid's grave. Yusef ibn Umar came to the grave and opened it, pulled out Zaid's body, and hung it on a cross, where it remained for four years. May God curse the killer of Zaid and those who dishonored him.

- Amali Saduq, page 351
- Amali Tusi, page 654
- Bihar al-Anwar, volume 46, page 173

Another narration is as follows:

Hamza ibn Hamran said: When I visited Imam Ja'far Sadiq (peace be upon him), he asked me where I was from. I replied that I was from Kufa. He was very saddened by this and his beard became wet with tears. I asked, "O dear son of the Prophet! Why are you so saddened?" He replied, "I remembered my uncle Zaid and the torments he suffered. I too am saddened."

I asked, "O master! What is it that you are remembering?" He replied, "I remember his martyrdom, when an arrow hit his forehead. His son threw himself on his father's body and said, 'Father, I was given the good news that I would be with the Prophet, Ali, Fatimah, Hassan, and Hussein (peace be upon them) in the Hereafter.'"

Zaid said, "My son, you have spoken the truth. It will indeed be so." After the arrow was removed from his forehead, his soul left his body, and he was martyred.

- Amali Saduq, page 351

According to the book "Amali" of Sheikh Tusi, Mahzam ibn Abi Bardah Asadi narrated that a few days after Zaid ibn Ali was hanged, I arrived in Medina and visited Imam Ja'far Sadiq (peace be upon him). As soon as Imam's gaze fell upon me, he said, "O Mahzam! What happened to my uncle Zaid?" I replied, "He was hanged." He asked, "Where was he hanged?" I replied, "In the tribe of Banu Asad." Imam Sadiq (peace be upon him) asked, "Did you see him being hanged in the tribe of Banu Asad?" I replied, "Yes." This was when Imam (peace be upon him) wept and the women in the house wept as well, crying out from behind the veil.

At that time, Imam Sadiq (peace be upon him) said, "Now one of the enemies' wishes remains unfulfilled." I thought to myself, "What wish could remain after being hanged and then being burned?" Imam Ja'far Sadiq (peace be upon him) bid me farewell, and when I arrived in Kufa, I saw a crowd of people. I approached to see what was happening and saw that people were trying to take Zaid's body down from the cross and burn it. I understood that this was the wish that remained unfulfilled, as mentioned by Imam (peace be upon him).

- Amali Sheikh Tusi, page 945

I Have a Call to Proclaim Truth

Syed Sabt Jafari Zaidi, a martyr and a descendant of Zaid ibn Ali, recited the following verses in lamentation of Zaid's burning:

- There was the continuity of Hussein's lineage Zaid the Martyr,
- There was the annihilation of Yazid's lineage Zaid the Martyr,
- He was burned to ashes, but the light did not go out,
- The light of truth was Zaid the Martyr.

Peace be upon you,

Syed Abdulah Zaidi.



## Chapter 60:

**The immediate succession of Imam Ali as Caliph is derived from the Quran and Ahle Sunnah Books!**

A Concise Answer to a Believer's Question:

Greetings! Let us definitively prove our point, starting with the **Verse of Wilayah (Guardianship)**.

"Your guardian is none but Allah and His Messenger and those who believe, those who establish prayer and give zakah while they are in rukoo' (bowing down in prayer)." (Surah Al-Ma'idah, Verse 55)

The esteemed Sunni scholars have narrated this tradition from Mujahid:

"Your guardian is none but Allah and His Messenger' was revealed about Ali ibn Abi Talib when he gave charity while in rukoo'."

- Tafsir al-Tabari, Vol. 6, p. 390

Similarly, Ibn Abi Hatim and Utbah ibn Abi Hakim have narrated the same content.

- Tafsir Ibn Abi Hatim, Vol. 4, p. 1162

Even the notable Sunni scholar Ibn Taymiyyah, despite his aversion towards Shias, says about these two tafsirs:

"The tafsirs of al-Tabari and Ibn Abi Hatim are among those tafsirs that contain hadiths and information that can be relied upon for the interpretation of the Quran."

Alusi al-Salafi also writes:

"The majority of the Akhbaris hold the view that this verse was revealed about Ali."

- Tafsir Ruh al-Ma'ani, Vol. 6, p. 167

Similarly, Alusi states:

"According to most of the hadith scholars, the verse was revealed about Ali ibn Abi Talib."

- Tafsir Ruh al-Ma'ani, Vol. 6, p. 186

Thus, it is proven from the Verse of Wilayah that immediately after the Noble Prophet, the one who holds wilayah (guardianship) is Amir al-Mu'minin Ali, peace be upon him.

Now let's move on to the **Verse of Proclamation (Ayat al-Tabligh)**.

In Surah Al-Ma'idah, it is stated:

"O Messenger! Convey what has been revealed to you from your Lord. And if you do not do it, then you have not conveyed His message. And Allah will protect you from the people." (Surah Al-Ma'idah, Verse 67)

The prominent Sunni scholar Imam Ibn Abi Hatim has narrated from Abu Sa'id al-Khudri:

"This Verse of Proclamation was revealed about Ali ibn Abi Talib, peace be upon him."

- Tafsir Ibn Abi Hatim, Vol. 4, p. 1172

Alusi, another eminent Sunni scholar, narrates this tradition from Abdullah ibn Mas'ud that during the time of the Messenger of Allah (peace be upon him), we used to recite this verse as follows:

Convey to the people what has been revealed to you from your Lord, that "Ali is the guardian of the believers." If you do not do so, it is as if you have not conveyed the task of messengership.

- Tafsir Ruh al-Ma'ani, Vol. 6, p. 193

Similarly, other Sunni scholars such as al-Suyuti, al-Shawkani, Muhammad Rashid Rida, and others have also narrated this hadith.

- Al-Durr al-Manthur, Vol. 2, p. 298
- Fath al-Qadir, Vol. 2, p. 60
- Al-Manar, Vol. 6, p. 463

Now, the final Quranic proof from the **Verse of Perfection of Religion (Ayat al-Ikmal al-Din)**.

In Surah Al-Ma'idah, it is stated:

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion." (Surah Al-Ma'idah, Verse 3)

Al-Khatib al-Baghdadi, whom the Sunni hadith scholars have also called Hafiz al-Mashriq (The Hadith Master of the East) and al-Khatib, has been given the title of "Imam al-Dunya fi Zamanah" (The Leader of the World in His Time) by Imam Ibn al-Athir.

And Imam al-Dhahabi has remembered al-Khatib al-Baghdadi with these titles:

"Al-Imam al-Awhad, al-Allamah al-Mufti, al-Hafiz al-Naqid, Muhaddith al-Waqt" (The Unique Leader, the Most Knowledgeable, the Issuer of Legal Opinions, the Critical Hadith Master, the Hadith Scholar of the Time).

This very al-Khatib al-Baghdadi has narrated from Abu Hurayrah that on the day of Ghadir Khumm, the Messenger of Allah (peace be upon him) held the hand of Ali ibn Abi Talib and said:

"Am I not the guardian (wali) of the believers?"

Everyone replied, "Yes, O Messenger of Allah!"

At that moment, he said:

"Whoever has me as his master (mawla), Ali is his master (mawla)."

After that, Umar ibn al-Khattab said, "O son of Abu Talib! Congratulations, you have become the guardian (wali) of myself and every Muslim." Then this verse was revealed: "This day I have perfected your religion."

(The chain of narrators for this tradition is reliable)

- Tarikh Baghdad, Vol. 8, p. 284

According to the narration reported by Imam Ibn Kathir, Umar ibn al-Khattab said: O Ali! From today onwards, you have become the guardian of all the believers.

- Al-Bidayah wa al-Nihayah, Vol. 7, p. 350

**Now let's consider some Sunni hadiths as well.**

The Wahhabi Sunni scholar Imam al-Albani writes that the Prophet Muhammad (peace be upon him) said to Imam Ali:

"It is not appropriate for me to depart except that you are my successor (khalifah)."

Al-Albani says that al-Hakim and al-Dhahabi have declared this narration as authentic (sahih), and it is indeed authentic as they have deemed it so.

- Silsilah al-Sahihah, Vol. 5, p. 263

Imam al-Hakim al-Nishapuri writes that the Messenger of Allah (peace be upon him) stated:

"Indeed, Ali is from me and I am from him, and he is the guardian (wali) of every believer after me."

This narration is authentic according to the conditions of [Imam] Muslim. Similarly, al-Dhahabi has also declared it as authentic.

- Al-Mustadrak, Vol. 3, p. 110

Likewise, it is mentioned in Manaqib al-Khwarazmi that the Messenger of Allah (peace be upon him) said to Imam Ali:

"You are the leader (imam) of every believing man and woman."

- Manaqib al-Khwarazmi, p. 61

Umar ibn al-Khattab himself narrates an authentic tradition addressing Ibn Abbas:

"Indeed, the most deserving of them to govern it and carry them upon the Book of Allah and the Sunnah of their Prophet is your companion, meaning Ali."

- Ibn Shabbah al-Numayri, Tarikh al-Madinah al-Munawwarah, Vol. 3, p. 883

It is mentioned in Ansab al-Ashraf and Musannaf:

If they had pledged allegiance to Ali, they would have benefited from the blessings of the heavens and the earth.

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- Ansab al-Ashraf, Vol. 2, p. 274
- Musannaf Ibn Abi Shaybah, Vol. 7, p. 443

Al-Hasakani also narrates in Shawahid that when Allah commanded the Messenger of Allah (peace be upon him) to appoint Ali as the guardian (wali) of the people, the Prophet said:

O Allah! The Quraysh, who are close to the era of ignorance (meaning they have recently embraced Islam and it has not yet firmly settled in their hearts), possess a mentality of rivalry, arrogance, and pride. I fear that since every one of them has had a close relative killed at the hands of Ali, at that moment Gabriel descended with verse 67 of Surah Al-Ma'idah and delivered this message that you should convey the guardianship (wilayah) of Ali to the people. "And Allah will protect you from the people." Allah will safeguard you from the evil of the people.

- Shawahid al-Tanzil, Vol. 1, p. 254

In summary, there are clear texts present in the Sunni sources themselves, from the Quran and Sunnah, about the immediate successorship of the Master of the Universe, Ali ibn Abi Talib, peace be upon him.

Wassalam,

Abu Abdullah

## Chapter 61:

**Is the authenticity of Ziyarat-e-Ashura weak and does it contain curses? Response to the semi-Saqifah group present among the Shia**

In the name of Allah, the Most Gracious, the Most Merciful.

O Allah! Curse the first oppressor, begin with him first, then curse the second, the third, and the fourth. O Allah! Curse Yazid as the fifth, and curse Ubaydullah ibn Ziyad, Ibn Marjanah, Umar ibn Sa'd, Shimr, the family of Abu Sufyan, the family of Ziyad, and the family of Marwan until the Day of Judgment.

There is a group of one hundred so-called researchers on Facebook who, with their imperfect knowledge, dress up their research and constantly raise objections against Shi'ism and Shi'a jurists, dispersing the minds of the believers. There are countless examples of this, which I will mention at another time.

(There is no room for it in the moment.)

Recently, a respected lady from this group tried to cast doubt on the great Ziyarat of the Ahl al-Bayt school, i.e., Ziyarat Ashura, which is a visitation descended from heaven, meaning it is a sacred tradition (hadith qudsi). Her concluding words were:

"We did not find the Arabic text of Ziyarat Ashura with an authentic chain of narration anywhere. Moreover, the Imams of Ahl al-Bayt (peace be upon them) have said that their follower is not one who sends curses or abuses others. In Nahj al-Balagha, there is a sermon of Imam Ali (peace be upon him) in which he commanded his soldiers not to curse the army of Siffin. After the Battle of the Camel, Imam Ali (peace be upon him) treated Umm al-Mu'minin (may Allah be pleased with her) like a mother and sent her to Medina with utmost respect and honor. All these facts indicate that any text that includes cursing and abusing the companions of the Prophet, except Yazid (may Allah curse him), cannot be a command of any Imam."

And she concluded her imperfect research with these sentences:

"Ziyarat Ashura, which contains curses, is not proven at all from the Imams (peace be upon them). Imam Ali (peace be upon him) said that a believer is never one who curses and utters vain words."

Yes, it was also necessary to present the words of this lady so that the believers can clearly see what the real purpose and intention of these individuals' so-called research is. That is, to prevent people from expressing their dissociation from the enemies of Ahl al-Bayt by cursing them.

Believers should remember and preserve my words that

### **Ziyarat Ashura is the practice of Shi'ism!**

The practice of Shi'ism, meaning Ziyarat Ashura, is the charter of the people of Wilayah (guardianship), in which the visitor makes a covenant with his master, which makes his soul understand the difference between truth and falsehood and instills in him the courage to always stand against the oppressor and support the oppressed.

In summary, Ziyarat Ashura is a lesson of determination, faith, and righteous deeds, which we always express in one slogan: "Our school is Karbala, Karbala."

Someone with limited knowledge like me does not have the capacity and strength to explain the great secrets of Ziyarat Ashura in a few words. For this purpose, scholars have written commentaries and explanations, and they have described the mysteries of Ziyarat Ashura from every aspect.

My main purpose is to prove that the phrases of cursing (la'nat) upon the first, second, third, and other enemies of Ahl al-Bayt mentioned in Ziyarat Ashura are part of the authentic text.

Believers should keep in mind that cursing (la'nat) and abuse (sabb) are two separate actions. Cursing means expressing dissociation from someone and asking for their distance from God's mercy, while abuse means using foul language, which is forbidden in Sharia. The word "la'nat" along with its derivatives is mentioned 41 times in the Holy Quran, and in many of these places, the attribution of cursing is given to Allah Himself. The word "sabb," meaning to abuse or insult, is used only once in the Holy Quran.

Here, let me present just one example from the Quran:

In verse 57 of Surah Al-Ahzab, it is stated:

"Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment."

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Regarding the lady's general statement that "Imam Ali (peace be upon him) said that a believer is never one who curses," observe this clear text from the Quran which proves otherwise, along with the statement of a prominent Sunni exegete:

Regarding verse 60 of Surah Al-Isra, which mentions the "accursed tree," the Sunni scholar Imam al-Tabari writes:

"Regarding the saying in the Quran (and the accursed tree...), there is no disagreement among anyone that it refers to the Banu Umayyah."

- Tarikh al-Tabari, Volume 5, Page 622

So those in whose defense this group of unity is expanding its energy, the Imam of that same school [Imam al-Tabari] considers the Banu Umayyah, which includes the third caliph, as the accursed tree!

Believers! Cursing is the way of Allah, and upon His command, it is the Sunnah of the Master Muhammad al-Mustafa (peace be upon him) and his Ahl al-Bayt (peace be upon them), which is an act of worship. Because an action for which reward and recompense are mentioned is not merely permissible, but recommended (mustahabb), and in many cases, it even becomes obligatory (wajib).

Here, let me pause and ask a question to those so-called researchers who, under the guise of reformist slogans, are attacking the beliefs of Shi'ism. Even if, hypothetically, your claim is accepted that these phrases of cursing are not proven in Ziyarat Ashura (which they certainly are, and I will prove it later), are there not countless such traditions from the infallible Imams (peace be upon them) in which there is an emphasis on cursing the enemies?

Will you now deny all of those as well and suck on the lollipop of unity to strengthen yourselves?

So first, I am presenting those narrations that are shining with full vigor in both Shi'a and Sunni sources.

If the fever of unity is running too high, then let's start with these traditions.

The Messenger of Allah (peace be upon him) said:

On the night of ascension, when I went to the heavens, I saw that it was written on the gates of Paradise:



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"There is no god but Allah, Muhammad is the Messenger of Allah, Ali is the beloved of Allah, Hasan and Husayn are the chosen ones of Allah, Fatimah is the best of Allah, and may the curse of Allah be upon their enemies."

#### References:

- Tarikh Baghdad, Volume 1, Page 259
- Tahdhib Dimashq, Volume 4, Page 322
- Manaqib al-Khwarizmi, Pages 302/297
- Fara'id al-Simtayn, Volume 2, Pages 74/396
- Amali al-Tusi, Pages 355/737
- Kashf al-Ghummah, Volume 1, Page 94
- Kashf al-Yaqin, Pages 445/551
- Fada'il Ibn Shazan, Page 71

The next narration...

The Messenger of Allah (peace be upon him) said:

"Whoever harbors hatred towards us, the Ahl al-Bayt, is a hypocrite."

Note: Remember that Allah has cursed the hypocrites in the Quran!

#### References:

- Fada'il al-Sahabah by Ibn Hanbal, Volume 2, Pages 661, 1166
- Tafsir al-Durr al-Manthur, Volume 7, Page 349
- Quoted from Ibn Adi, Manaqib Ibn Shahr Ashub, Volume 3, Page 205
- Kashf al-Ghummah, Volume 1, Page 47 (Narration of Abu Sa'id 1080)

Now, after presenting one final hadith from Sunni sources, I will move forward; otherwise, if I keep narrating traditions, there is a possibility that the article will turn into a book.

The Messenger of Allah (peace be upon him) said:

"There are six individuals upon whom is my curse, the curse of Allah, and the curse of every prophet: the one who adds to the Book of Allah, the one who

denies divine decree, the one who forcibly becomes a ruler over people and humiliates the honorable ones and honors the disgraced ones, the one who abandons my Sunnah, the one who makes lawful what Allah has forbidden regarding my progeny, and the one who violates the sanctity of the sanctuary of Allah."

- Mustadrak al-Hakim, Volume 2, Page 572/3940
- Al-Mu'jam al-Kabir, Volume 3, Page 126/2883 (Narrated by Ubaydullah ibn Abd al-Rahman ibn Abdullah ibn Mawhab)
- Al-Mu'jam al-Awsat, Volume 2, Page 186/1667
- Sharh al-Akhbar, Volume 1, Page 494/878 (Narrated by Aisha)
- Al-Khisal by al-Saduq, 338/41

So, what do you think? In light of these traditions from Sunni sources, should we unite with them?

Let's observe more narrations one by one.

The Messenger of Allah (peace be upon him) said:

"Whoever harbors hatred towards our progeny is accursed, a hypocrite, and among the losers."

- Jami' al-Akhbar, Page 214/527

It is narrated from Abdullah ibn Maymun that the Messenger of Allah (peace be upon him) said:

"There are five individuals upon whom is my curse and the curse of every prophet: the one who adds to the Book of Allah, the one who abandons my Sunnah, the one who denies divine decree, the one who violates the sanctity of my progeny, and the one who seizes the spoils of war and considers it lawful."

- Al-Kafi, Volume 2, Page 293/14

Now let me present that hadith in which Imam Husayn (peace be upon him) told the second caliph to come down from the pulpit in anger, and then Umar himself acknowledged upon whom the Messenger of Allah (peace be upon him) invoked curse. Observe:

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Zayd ibn Ali narrates from his noble father that Imam Husayn (peace be upon him) saw Umar ibn al-Khattab on the pulpit in the mosque on Friday and said, "Come down from my father's pulpit." Umar started weeping and said, "O son, you speak the truth. This is your father's pulpit, not my father's."

Seeing the incident, Imam Ali (peace be upon him) said, "I did not teach him this!"

Umar said, "This is true, O Abu al-Hasan! I am not accusing you." Saying this, he came down from the pulpit, took Imam Ali to the pulpit, seated him beside himself, and started the sermon, saying:

"O people! I heard your Prophet (peace be upon him) saying: Preserve me through my progeny and descendants. Whoever preserves me through them, Allah will protect him, and whoever causes me harm regarding them, upon him is the curse of Allah, the curse of Allah, the curse of Allah (he invoked curse three times)."

- Amali al-Tusi, Page 703/1504

In a lengthy narration, the Messenger of Allah (peace be upon him) says:

"...O Ali! Beware of the grudges hidden in people's hearts, which will manifest after my death. They are the ones upon whom is the curse of Allah and the curse of all those who curse."

#### References:

- Yanabi' al-Mawaddah, Vol. 3, Page 279/72
- Manaqib al-Khwarizmi, 62/31
- Amali al-Tusi, 351/726

Rayyan ibn Shabib says: I came to the presence of Imam al-Rida (peace be upon him) on the first of Muharram, and he said to me:

"O son of Shabib! If you wish to dwell in the lofty chambers of Paradise with the Prophet and his family, then curse the killers of Husayn."

(The narration is lengthy, so I selected this part of it)

- Shaykh al-Saduq, Al-Amali, Pages 129-130, A'lami, Beirut, 5th edition, 1400 AH

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This narration from Dawud ibn Kathir in which Imam al-Sadiq (peace be upon him) commands:

"O Dawud! May Allah curse the killers of Husayn. There is no servant who drinks water and remembers Husayn and curses his killers, except that Allah writes for him a hundred thousand good deeds, erases from him a hundred thousand misdeeds, raises him a hundred thousand degrees, and it is as if he freed a hundred thousand souls, and Allah will resurrect him with a radiant face."

- Ibn Qulawayh al-Qummi, Kamil al-Ziyarat, Page 107, Chapter 34: Reward of one who drinks water, remembers Husayn, and curses his killer, Murtadawi, 1st edition, Najaf, 1356 AH

Believers should remember that the book Kamil al-Ziyarat is considered among the most important and reliable collections of narrations and supplications in Shi'a sources.

Allamah al-Majlisi writes:

"The book Kamil al-Ziyarat is among the well-known principles, and Shaykh [al-Tusi] has taken from it in Al-Tahdhib and other hadith scholars [have also cited it]."

Meaning: The book Kamil al-Ziyarat is considered among the famous and reliable principles by Shi'a jurists.

- Bihar al-Anwar, Vol. 1, Page 27

I provided a brief introduction to this book to establish the belief that in Kamil al-Ziyarat, there is an entire chapter titled "Reward of one who drinks water, remembers Husayn, and curses his killer" dedicated to the reward and recompense of cursing.

The traditions are countless, so I will pause here and move on to the text of the Ziyarat.

If one observes Ziyarat Ashura, they gain reassurance, rather certainty, that it has been issued by Imam Muhammad al-Baqir (peace be upon him), and this is because there are sufficient reassuring factors present in this Ziyarat. So in terms of the number of factors, their accumulation is completely clear in the sources in which this Ziyarat has been narrated, and its nature is such that this Ziyarat has been narrated in the books of visitations, which are the works of well-known

Shi'a scholars who are experts in their field with precision and careful consideration, such as Ibn Qulawayh, who narrated this Ziyarat in his book Kamil al-Ziyarat, and Shaykh al-Tusi, who narrated it in Misbah al-Mutahajjid and Mukhtasar al-Misbah, and Shaykh Muhammad ibn al-Mashhadi in Al-Mazar al-Kabir, Sayyid Ali ibn Tawus in his book Misbah al-Za'ir, Allamah al-Hilli in Minhaj al-Misbah, al-Shahid al-Awwal in his book Al-Mazar, Shaykh Ibrahim al-Kaf'ami in Jannat al-Aman al-Waqiyah and Jannat al-Aman al-Baqiyah, which is known as Al-Misbah, Allamah al-Majlisi in his three books: the book of visitation in Bihar al-Anwar, Tuhfat al-Za'ir, and Zad al-Ma'ad, and it has been narrated in other books as well. The later scholars have also narrated this Ziyarat with all its phrases and parts in their books. The narration of this Ziyarat by all these scholars reassures a person that this Ziyarat has been issued by an infallible Imam.

Similarly, if we look at the factors in terms of the text, it is quite clear that this Ziyarat contains the spirit of tawalla (expressing loyalty) and tabarra (expressing dissociation) from the oppressors and oppression and invoking curse (la'n), which are among the fundamental teachings of the Holy Quran that are completely clear to every Muslim, as I mentioned earlier.

The Almighty Allah states in the Holy Quran: "Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse." (Surah al-Baqarah, verse 159)

So Ziyarat Ashura carries within it the spirit of the Quran, which is to pray for the distancing of Allah's mercy (from the oppressors).

If we look at it from the perspective of Arabic literature, any person who understands literary style, if they ponder over the phrases of Ziyarat Ashura and its context, they will clearly realize that the tone and manner of this Ziyarat is similar to the tone and manner of other narrated visitations, some of which are certainly proven to have been issued by the infallible Imams, such as Ziyarat Waritha, Ziyarat Arafah, Ziyarat Nisf Sha'ban, etc. And the style of this Ziyarat is completely consistent with the supplications and educational words of Imam Muhammad al-Baqir (peace be upon him).

The cumulative presence of all these factors in Ziyarat Ashura is a rational basis for a person to gain confidence and reassurance that this Ziyarat was issued by Imam Muhammad al-Baqir (peace be upon him).

The second point is that even if we disregard all the points mentioned so far and compare all the copies of Shaykh al-Tusi's Misbah al-Kabir, we will see that in all the copies of this book that are currently available, the phrases of cursing that are instructed to be recited a hundred times are present, and the phrases of salutation that are instructed to be recited a hundred times are also present. These two phrases (of cursing and salutation) have also been narrated by Ibn Qulawayh in Kamil al-Ziyarat where he narrated Ziyarat Ashura, and the scholars after Ibn Qulawayh have also narrated these very phrases in the Ziyarat.

As for the well-known Ziyarat Ashura mentioned by Shaykh Abbas al-Qummi in Mafatih al-Jinan, it has been mentioned in several reliable copies of Misbah al-Shaykh.

This is also an old manuscript from the era of Sheikh Tusi (may God have mercy on him), which is present in Syed Burojerdi's (may God have mercy on him) library, and it includes the aforementioned words of curse. It contains the copy of Mulla Ahmad Tuni and the manuscript of Ibn Abi Joud, which goes back to the author's copy.

And it also includes the copy of Syed Ibn Tawus, which he quoted in his book Misbah al-Zair, as he clearly acknowledges that it also contains the mentioned curse.

On the other hand, one of the manuscripts of Misbah al-Kabir is distorted, and it is present in Imam Reza's (peace be upon him) Razaviyah Library, and it is known as "Dorrasti", which dates back to 502 AH.

The notable thing about this manuscript is that during the copying process, the mentioned lanat was either omitted or other phrases were written in its place, because what is found in it is:

(Allahumma khuss anta awwala zalimin billan minni wabda' bihi jamia az-zalimina lahum)

For those who have some reflection, thought, and experience with the Arabic language and style, the inconsistency and incompatibility of the words of this paragraph are quite clear!

The paragraphs begin with the saying (Allahumma khuss), and the saying (wabda' bihi) is compatible with it, except that after it, (jamia az-zalimina) is mentioned,

and there is no harmony between the verb and the following verb, because the verb (abda') if there is an excess with it.

Considering that the verb (abda') if it is with 'ba', it requires that the object be plural, and the verb is related to one first and then another, and since here the verb is related to the saying (jamia az-zalimina), there is not more than one object in it. The reality is that all individuals are included in each one, so there is no meaning of starting.

To what has been mentioned above, it can be added that before the era of Sheikh Tusi (may God have mercy on him), no one had objected to these paragraphs (Allahumma khuss anna awwala zalimin bil-la'ni minni...). As Syed Ibn Tawus, who quoted this Ziyarat from Sheikh Tusi's book, wrote:

"We have quoted this narration with its chain from Al-Misbah Al-Kabir, and the copy of Al-Misbah Al-Kabir that we have is compared with the handwritten copy of its author (Sheikh Tusi), may God have mercy on him."

Now let me present the chain of narrators for the Ziyarat Ashura through Hajj Mirza Abul Fadl Tehrani, the author of "Shifa' as-Sudur fi Sharh Ziyarat al-Ashura," about whom Sheikh Abbas Qummi said in his book "Al-Kuna wal-Alqab":

"Mirza Abul Fadl was a scholar, jurist, theologian, philosopher, mathematician, knowledgeable in history and literature, and a poet. He passed away in 1316 AH in Tehran and was buried in the tomb of his noble father in the courtyard of Imam Zadeh Hamza near the shrine of Shah Abdul Azim."

Mirza Abul Fadl Tehrani says: "Sufficing with the most beloved and preferred chain of narrators, I narrate the hadith of Ziyarat Ashura:

Haddathani bil-ijazah... etc.

From me, the happy, trustworthy Sheikh al-Faqih, the scholar of the era, Sheikh Muhammad Husain bin Muhammad Hashim al-Kadhimi, and from him, our Sheikh, the greatest Imam, the grand Ayatollah Murtada bin Muhammad Amir al-Jabbiri al-Ansari, and from him, the jurist, researcher, meticulous, trustworthy Hajj Mulla Ahmad al-Naraqhi.

And from him, the leader of the nation, the remover of grief, the owner of manifest miracles and overwhelming signs, Syed Muhammad Mahdi al-Tabatabai, known as Allamah Bahr al-Uloom.

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And from him, the greatest Sheikh, the supreme teacher, the director of hadith, Maulana al-A'zam Muhammad Baqir al-Bahbahani, known as Aqa'i Wahid Bahbahani.

And from him (Muhammad Baqir al-Bahbahani), his noble father, the virtuous and ascetic Sheikh al-Afdal, Muhammad Akmal Isfahani.

And from him, his maternal uncle, the promoter of the traditions of the Pure Imams, the diver into the Oceans of Lights, the reviver of the religion, Maulana Muhammad Baqir, known as Allamah Majlisi.

And from him, his respected father, the jurist, precise researcher, man of piety and asceticism, Allamah Muhammad Taqi al-Majlisi the First.

And from him, the Sheikh of Islam and Muslims, the most perfect of philosophers and theologians, the foremost of jurists and traditionalists, the glory of the nation and religion, Muhammad bin Husain Amili, known as Sheikh Bahā'ī.

And from him, his noble father, the knowledgeable scholar, the virtuous learned one, the Sheikh of jurists and researchers, Husain bin Abdul Samad al-Amili.

And from him, the Sheikh of Imams, the seal of Islamic jurists, the tongue of the predecessors, the interpreter of the later ones, the Martyr, the adornment of the faith, Zain ad-Din bin Ali al-Amili, known as Shahid Thani (the Second Martyr).

And from him, the virtuous Sheikh Ahmad bin Muhammad bin Khatun al-Amili.

And from him, the crown of the Sharia, the pride of the Shia, our most knowledgeable Sheikh, Ali bin Abdul Ali al-Karaki, known as Muhaqqiq Thani (the Second Researcher).

And from him (Muhaqqiq Thani), the jurist, traditionalist, and trustworthy Ali bin Hilal al-Jazairi.

And from him, the leader of the ascetics, the pillar of the rightly-guided jurists, the adornment of the traditionalists, our Sheikh Ahmad bin Fahd al-Hilli.

And Sheikh Ahmad bin Fahd al-Hilli from Sheikh, the jurist, the virtuous Zain ad-Din Ali bin al-Khazin.

And Zain ad-Din Ali bin al-Khazin from the proof of Islamic scholars, the teacher of the jurists of the world, the owner of manifest signs and pure miracles, our



foremost and oldest Sheikh, Shams ad-Din Muhammad bin Makki, known as Shahid Awwal (the First Martyr).

And Shahid Awwal from the pride of researchers, the teacher of jurists and traditionalists, the philosopher, theologian, the Imam Fakhr ad-Din Abu Talib Muhammad bin Hasan bin Yusuf al-Hilli.

And Fakhr ad-Din Abu Talib Muhammad bin Hasan from his noble father, the scholar of the Easts and Wests, the sign of God in the worlds, and the unsheathed sword against the necks of the opposers, whose noble being does not need an introduction in the entire Islamic world, regardless of sect and religion, I mean Abu Mansur Jamal ad-Din Hasan bin Yusuf al-Hilli.

And Allamah Hilli from Sheikh al-Imam, the founder of jurisprudence and principles, Abu al-Qasim Najm ad-Din Ja'far bin Sa'id al-Hilli, known as Muhaqqiq Awwal (the First Researcher).

And Muhaqqiq Hilli from the jurist, traditionalist, litterateur Fakhar bin Ma'd al-Musawi al-Ha'iri.

And from him, the knowledgeable, practicing, traditionist jurist Shadhan bin Jibra'il al-Qummi.

And Shadhan bin Jibra'il al-Qummi from the Sheikh, trustworthy, jurist Imad ad-Din Muhammad bin Abu al-Qasim al-Tabari.

And from him, the Sheikh of Imams, the pivot of the Sharia, Abu Ali Hasan bin Sheikh, known as Mufid Thani (the Second Mufid).

And Mufid Thani, i.e., the son of Sheikh Tusi, narrated from his noble father, the teacher of virtuous researchers and the instructor of accomplished jurists, the cavalier of the field of writing and composing, Sheikh al-Ta'ifah, the chief of the sect, Abu Ja'far Muhammad bin Hasan al-Tusi.

And Sheikh Tusi says in his valuable book "Misbah al-Mutahajjid" as follows:

**"Muhammad bin Isma'il bin Bazi' narrated to me, and he from Salih bin 'Uqbah, and he from his noble father 'Uqbah bin Qays bin Sam'an, and he from Imam Muhammad al-Baqir, peace be upon him... etc." (Then he mentions the full narration found in every book of Ziyarat).**

O Believers... Here I conclude the discussion on the chain of narrators and manuscripts of Ziyarat Ashura, as the writing has become quite lengthy...

Let us also know the views of the great stars of the sky of Shi'ism, i.e., the eminent jurists and mujtahids.

**When Ayatullah al-Uzma Mirza Jawad Tabrizi was asked about the chain and authenticity of Ziyarat Ashura, he said:**

وجميع مضامينها ومحتوياتها موجودة في الروايات الشريفة، زيارة عاشوراء هي زيارة مشهورة وثابتة ولم يقع فيها أي تحريف أو تزوير، وهذا الاختلاف بين النسخ لا يُسمى تزويراً، لقد اطلعت على نسخة ثابتة من جهة المتن والسند، وزمانها متصل بزمان الشيخ الطوسي (قدس سره الشريف) وقد اشتملت على جميع فقرات الزيارة، وعليه فلا شك في صحة الزيارة. وعمل العلماء الكبار وكون زيارة عاشوراء مجربة كافٍ في إثباتها. لا تستمعوا إلى تشكيكات التي يطلقها بعض من أبعد الله عن لذة العبادة

"And all its contents and subjects are present in the noble narrations. Ziyarat Ashura is a well-known and established ziyarat, and no distortion or fabrication has occurred in it. This difference between the manuscripts is not called fabrication. I have seen an authentic copy in terms of text and chain, whose time is connected to the era of Sheikh Tusi (may his soul be sanctified), and it contained all the paragraphs of the Ziyarat. Therefore, there is no doubt about the authenticity of the Ziyarat. The practice of the great scholars and the fact that Ziyarat Ashura is tried and tested is sufficient to prove it. Do not listen to the doubts raised by those whom Allah has distanced from the pleasure of worship."

- Ziyarat Ashura Fawqa al-Shubuhaat by Mirza Jawad Tabrizi, Vol 1, p. 359

At another place, he answers:

هل صحيح أنه صدر ضمن فتاوي سماحتكم أنه لا تجوز الصلاة خلف إمام لا يعترف بزيارة عاشوراء أو خلف إمام يدافع عن شخص ينكر مظلومية الزهراء عليها السلام

الجواب:

بسمه تعالى نعم هذا صحيح لأن إنكار ما هو مسلم عند الطائفة يخرج الإنسان عن صلاحيته لإمامة الجماعة

"(282) Is it true that it was issued among your eminence's fatwas that it is not permissible to pray behind an imam who does not recognize Ziyarat Ashura or behind an imam who defends someone who denies the oppression of Fatima (peace be upon her)?"

The answer:

"In the name of God, yes, this is true because denying what is accepted by the sect takes a person out of his competence for leading the congregational prayer."

- Sirat al-Najat, Vol 10, p. 90

**the question asked to Ayatullah Fadhl Lankarani about the authenticity of Ziyarat Ashura and his response:**

: سوال

هل زيارة عاشوراء معتبرة الاسناد؟ وهل الل-ع-ن- الوارد في ذليها من أصل الرواية أم مندسة فيها؟ وهل الل-ع-ن- مخالف لروح الاسلام؟

: جواب

نعم زيارة العاشور معتبرة قطعاً وصدرت من المعصوم (عليه السلام) ووصلت إلينا بالطرق المعتبرة مثل كامل الزيارات لابن قولويه والمزار الكبير والمصباح للشيخ الطوسي وغيرها-

واللعن المذكور وارد فيها وليس بموضوع كما ان لعن اعداء الدين موافق لروح الاسلام وجزء من فروع الدين-

:وقد ورد اللعن في كتاب الله العظيم

،(68: مثل قوله عز وجل « رَّبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنُوهُمْ لَعْنًا كَبِيرًا » (احزاب

،(89: وقوله سبحانه: «قُل-ع-ن-ةُ اللَّهِ عَلَى الْكَافِرِينَ» (سورة البقرة

161: وقوله تبارك وتعالى: «إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ» (سورة البقرة

وغيرها من الايات-

Question:

Is Ziyarat Ashura reliable in its chain of narrators? And is the l.a.n. (curse) mentioned in it part of the original narration or an interpolation? And is the l.a.n. contrary to the spirit of Islam?

Answer:

Yes, Ziyarat Ashura is definitely reliable and issued from the Infallible (peace be upon him), and it has reached us through reliable sources such as Kamil al-

Ziyarat by Ibn Qulawayh, Al-Mazaar Al-Kabeer, and Al-Misbah by Sheikh Tusi, and others.

The mentioned curse is present in it and is not fabricated, just as cursing the enemies of the religion is in accordance with the spirit of Islam and is a part of the branches of religion.

Cursing has been mentioned in the Great Book of Allah, such as His Sublime Word: "Our Lord, give them double the punishment and curse them with a great curse." (33:68)

And His Sublime Word: "So the curse of Allah is upon the disbelievers." (2:89)

And His Blessed and Exalted Word: "Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah." (2:161) And other verses.

Summary:

Yes, Ziyarat Ashura is definitely reliable, and it was issued by the Infallible (peace be upon him), and it has reached us through reliable sources such as Kamil al-Ziyarat by Ibn Qulawayh, Al-Mazaar Al-Kabeer, and Al-Misbah by Sheikh Tusi, and others.

The paragraphs of curse mentioned in it are present and are not fabricated at all, and cursing the enemies of the religion is in accordance with the spirit of Islam and is a part of the branches of religion.

- Question and Answer from the Office of Ayatullah Fadhil Lankarani, 23/8/1430

When our jurists were asked about the authenticity of Ziyarat Ashura and whether the phrases " اللهم خص انت اول ظالم " are part of the Ziyarat or not, the jurists responded as follows:

#### **Response of Ayatullah Sayyid Sadiq Ruhani:**

سند زیارت عاشورا قوی و معتبرو للفقهاء فی بیان المراد من اول ظالم الخ معان لم یرد نص فیہ و الرابع ایضاً من اجزاء الزیارة و الله العالم بما زاد علی ذالک

Translation: The chain of narrators of Ziyarat Ashura is strong and reliable. Among the jurists, there are different meanings regarding who is meant by "the first oppressor" etc., for which no text has been received. However, these

phrases are parts of the Ziyarat, and "wa al-rabi'u" (and the fourth) is also part of the Ziyarat. And Allah knows best what is beyond that.

### **Response of Ayatullah Nasir Makarim Shirazi:**

"در بسیاری از کتب زیارت , این جمله جزو زیارت عاشورا شمرده شده است"

In many books of Ziyarat, this phrase is considered a part of Ziyarat Ashura.

### **Response of Ayatullah Shahroudi:**

عبارت مذکور جزو زیارت عاشورا می باشد و در نسخ قدیمتر نیز وارد شده است

The mentioned phrase is part of Ziyarat Ashura, and it is also present in older manuscripts.

### **Response of Ayatullah Mazaheri:**

زیارت عاشورا از زیارات معتبر است و این جمله در کتابهای معتبر نظیر کامل الزیارات موجود است

Ziyarat Ashura is among the reliable Ziyarats, and this phrase is present in reliable books such as Kamil al-Ziyarat.

### **Here is the response of Ayatullah Safi Gulpaygani:**

زیارت عاشورا معروفه با صد لعن و صد سلام در بین علمای بزرگ و مومنین و صلحاء خلفا عن سلف اهل بیت سلام الله عليهم اجمعین همیشه به آن اهتمام داشته اند و بر آن تأکید شده است و سند آن نیز معتبر است و متن زیارت همان است که در مفاتیح الجنان آمده است

Ziyarat Ashura, with its one hundred curses and one hundred salutations, is a well-known Ziyarat among great scholars, believers, and the pious successors of the Household of the Prophet (peace be upon them all). They have always paid attention to it and emphasized it. Its chain of narrators is also reliable, and the text of the Ziyarat is the same as the one mentioned in Mafatih al-Jinan.

### **Ayatullah al-Uzma Sayyid Sistani (may his shadow last) says in a fatwa:**

اللعن مائة مرة و السلام مائة مرة مما ورد في نص زيارة العاشورة فالزيارة العاشورة الكاملة فيها مائة لعن و مائة سلام ، نعم يجوز الاقتصار على اللعن الواحد و السلام الواحد برجاء المطلوبة

The mention of cursing one hundred times and sending salutations one hundred times is part of the text of Ziyarat Ashura. So the complete Ziyarat Ashura

contains one hundred curses and one hundred salutations. Yes, it is permissible to limit it to one curse and one salutation with the hope of it being desirable (raja' al-maTlubiyyah).

**This means that according to Sayyid Sistani, this Ziyarat is reliable with its one hundred curses and one hundred salutations, which is why he mentioned the option of reciting one curse and one salutation with the hope of it being desirable.**

**Now, lastly, consider this fatwa from Ayatullah al-Uzma al-Hajj Hafiz Bashir Husain Najafi (may his shadow last):**

Question: What is the status of Ziyarat Ashura in terms of its chain of narrators, text, and subject matter? Is it true that the paragraph "Allahumma la'ani al-awwala wa al-thaniya... until the end" is not part of the Ziyarat, but rather, it was composed by someone, and similarly, some other phrases have been added to the original Ziyarat? The evidence for this is that when we look at the old manuscripts of this Ziyarat, these phrases are not found, but rather, some individuals have written them in the margins. Moreover, Ibn Tawus did not include these phrases when he quoted from Sheikh Tusi, and similarly, the great scholars of old did not mention these phrases as part of the Ziyarat.

Response:

"The phrases you mentioned, including them, this Ziyarat is authentic in my view in terms of its chain of narrators and subject matter. I recite this Ziyarat with commitment, always. And the phrases you are mentioning, I have seen them myself in an old manuscript of the book 'Misbah al-Mutahajjid' by Sheikh Tusi. And the manuscript that is claimed to be devoid of these phrases is more recent in date compared to the manuscript in which I have seen and read these phrases. Similarly, in the book 'Kamil al-Ziyarat' by Muhammad bin Qulawayh, whose era was much before Sheikh Tusi, these phrases are present in Ziyarat Ashura therein. The death of Muhammad bin Qulawayh was in 368 AH, while Sheikh Tusi passed away in 460 AH, and the death of Sayyid Ibn Tawus was in 669 AH."

In another fatwa, he says:

Question: In Ziyarat Ashura, some lines have to be recited one hundred times each. Is it necessary that whenever the Ziyarat is recited, those lines should be recited one hundred times each? What is the ruling for that?

### I Have a Call to Proclaim Truth

Answer: "Bismillah, if those lines are not recited one hundred times each, the Ziyarat will be incomplete. Wallahu A'lam."

(<http://www.alnajafy.com/list/mainnews-7-3-491-43.html>)

Now, I will conclude this writing with the following statements: Ziyarat Ashura and the supplication recited after it, known as Du'a Alqamah, are such clear realities that can never be denied.

Their existence is found in the most reliable and ancient Shia books, and the scholars, traditionalists, theologians, jurists, mujtahids, and great maraji' taqlid, as discussed above, have made special arrangements for their preservation and care. The maraji' taqlid have exercised utmost caution in granting permission for their transmission.

Believers should definitely keep this writing with them and share it with other believers as much as possible, and rub the noses of those pseudo-Shias with Saqifah mentality who attack the beliefs of Shia Islam into the ground.

May the noble Lady Fatima (peace be upon her) accept this humble servant's effort.

Wassalam,

Abul Abdullah

## Chapter 62:

## Defense of wearing Chains, Shackles and Other Rituals of Imam Hussain (as) Mourning.

In the name of Allah, the Most Compassionate, the Most Merciful.

Peace be upon you, believers

There is a person named Jawad Rizvi, who considers himself so wise that he doesn't hesitate to mock the fatwas of great jurists and mujtahids. With his incomplete knowledge and intellect, he presents things to the public in a way that makes it seem like there's no greater researcher than him.

Anyway, I'll write about his other crimes after the days of mourning. For now, I'll just mention one of his recent posts where he used a very sarcastic tone to compare wearing chains and bracelets to the "Sunnah of Sajjad" (a reference to Imam Sajjad, the fourth Imam of Shia Muslims), and then compared the bracelet to the Night Prayer, declaring the act of wearing bracelets as incorrect and against Shia beliefs. He even attacked the ancient tradition of mourning in Pakistan and India.

A proud mourner like me should be outraged by his actions, but instead, I responded to him in a similar tone, which is called a "counter-accusation".

I was going to post that his specific Facebook group, which was previously called "True Shia" and is now called "True Islam", is full of his followers who attacked me as if I had invited someone to sin. They started accusing me without even reading what I wrote.

They said that I wrote that wearing chains is part of the Sunnah of Sajjad, but in reality, it was Jawad Rizvi himself who wrote that. In response, I simply asked him: What's the harm in wearing a bracelet at midnight to commemorate the imprisonment of Imam Sajjad, and then praying the Night Prayer? Are you attacking the rituals of mourning by comparing a recommended act to another?

The truth is that the critic doesn't want to pray the Night Prayer or commemorate the sufferings of Imam Sajjad!

Well, it's not the ignorant followers who are at fault, but rather some specific brothers who I consider to be wise and knowledgeable. They responded to me,



and I'm forced to explain things in detail so that the path to reform can be cleared.

First, these brothers didn't even understand my post, and when we discussed it in the comments, they started objecting to the fact that I wrote that wearing chains is a recommended act and included it in the rituals of mourning. And so on and so forth.

Let's move on. Before I begin writing, I want to remind my fellow mourners, men and women, that raising the slogan of reform and then attacking the traditional mourning practices is not the Shia way, but rather the approach of the Saqifah (a reference to the event where Abu Bakr was elected as the first caliph, which is seen as a departure from Shia beliefs). This is exactly what Imam Ali (peace be upon him) warned us about 1,400 years ago, saying:

كَلِمَةُ حَقٍّ أُرِيدَ بِهَا بَاطِلٌ

**Their slogan may seem correct, but their intention is false.**

Our great mujtahids (Islamic scholars) have also explicitly advised us to stick to the mourning practices that have been passed down to us from our ancestors and to pass them on to the next generation.

Indeed, the advice of our great marja' (Islamic authorities) is so wise that it has broken the back of falsehood!

I have already written about the importance and grandeur of these mourning practices, including the justification of chain-beating and chest-beating, in my previous writings. Believers can refer to those writings so that we can avoid repetition and save our readers' time, and instead focus on mourning.

The allegation was that how could Abu Abdullah have declared wearing handcuffs and shackles as mustahab (recommended), when it is actually a slogan of the Sikhs that they wear the kara (steel bracelet), and who knows what else... The believers can go and see all the nonsensical comments themselves in the comments section of that same post...

Now let's focus on whether the prevalent mourning rituals are innovations (bidah) and misguidance, or whether the Shia scholars have issued fatwas (religious edicts) not only deeming these practices permissible, but going so far as to declare them mustahab (recommended).

On this very issue of wearing the kara, when a question was posed to Ayatollah Sheikh Bashir Hussain Al-Najafi (may his sublime shadow endure), he responded:

"If the kara is worn with the intention that the Imam (peace be upon him) has commanded it, then wearing it is haraam (forbidden). However, if it is worn with the intention of not forgetting the Imam's captivity, then it is a means of earning sawab (spiritual reward)."

- Saut Al-Najaf, 13th Edition

So you see, the great mujtahid (religious scholar) is clearly stating in unambiguous terms that wearing it is a means of earning sawab, which is termed as mustahab, while our ignorant friends are opposed to it...

Now moving on...

When Grand Ayatollah Al-Uzma Sayyid Sistani (may his sublime shadow endure) was asked about wearing the kara, handcuffs, and kalawa (thread), this is what he stated, pay attention:

Question:

In Pakistan and India, during the days of mourning (Ayyam-e-Azadari), believers generally wear small chains (called handcuffs or kara) on their hands in remembrance of Imam Sajjad (peace be upon him), and wear a few threads (called kalawa) around their necks in remembrance of the ropes around the necks of the captives of Karbala. They know that this is a permissible act, but through this act, they feel the suffering of Karbala.

Are they allowed to perform such acts? Are these still undesirable and should not be done? As they feel that by wearing these things, they feel closer to the martyrs and captives of Karbala?

Your guidance on this matter would be greatly appreciated.

Answer:

It is permissible and there is no problem in it.

May Allah grant you success.

- Istiftaa: [www.alisistani.org](http://www.alisistani.org)

Office of Grand Ayatollah Sistani, Date: Sat 8 Dec 2012, 20:13:09 +0400

So Grand Ayatollah Sayyid Sistani is also not finding any problem in it... So are you wiser than the great religious authorities (maraje')?

And in another istiftaa, Sayyid Sistani (may his sublime shadow endure) states:

Question:

What is the ruling on kissing the minbar of Husayn (peace be upon him) to seek blessings? Similarly, is it permissible to kiss the blessed 'alam (standard) of the mourning procession in the grief of the Master of Martyrs, and the walls of the holy shrine?

Answer:

There is no problem in doing so. In fact, there is no objection in seeking blessings from anything that has a relationship with the Master of Martyrs and other infallible Imams (peace be upon them).

Yes, my brothers, Sayyid Sistani is issuing a fatwa allowing seeking blessings from anything that has a relationship with the infallible ones (peace be upon them). So go and ask any mourner wearing a kara or handcuff, what relation do they have with them that they wear these? And also tell me what does "seeking blessings" (mutabarrik hona) mean?

If there is an objection that this is just a permissible act that has no relation to earning reward (sawab), whereas I have presented fatwas stating that it is a means of earning reward... Then let me present another fatwa:

Sayyid Sistani (may his sublime shadow endure) states:

"Bismillah ar-Rahman ar-Raheem

Earning reward depends on the person's intention and capability. It is possible that even a permissible act can earn reward.

May you be successful."

- [www.sistani.org](http://www.sistani.org) (Office of Grand Ayatollah Sistani (may his sublime shadow endure) - Istiftaa Section)

### I Have a Call to Proclaim Truth

Now if the objection is raised that how did symbols like the 'alam, ta'ziya, kara and handcuffs become part of Husayni rituals, then consider the fatwa of the late Grand Ayatollah Sayyid Sadiq Rohani:

Question:

Is the 'Alam of Abbas considered among the Husayni symbols or not?

Answer:

"He (Abbas) is the standard-bearer. Mourning for Imam Husayn (peace be upon him) in the complete sense is among the highly recommended acts and is part of the religious symbols. And the black flag which is raised to indicate that the time and place is ready for mourning is not an innovation, rather it is part of the religious symbols."

- Istiftaat of Ayatollah Sadiq Rohani, Volume 3

Yes my dear ones, ponder carefully that all these rituals are not only mustahab (recommended) but the 'Alam of Abbas (peace be upon him) is specifically a religious symbol of Shia Islam.

Now also consider the fatwa of Ayatollah Safi Gulpaygani that raising the 'Alam is considered as revering the Husayni symbols:

"Carrying the 'Alam is not far from being considered as revering the symbols, and there is no problem in it."

- Safi, Jame' al-Ahkam, Vol 2, No. 1595

These days, whenever these Facebook researchers don't find anything, they immediately play the card of "insult to religion" and attack the mourning rituals saying that this is an insult to religion and so on...

Now if I start the discussion of "insult to religion" here by raising points like what are the standards of an outside observer, who is meant by an observer, how does custom determine insult to religion, who are the affluent and religious scholars, what is meant by investigating the obligation, what is the dominant standard, the effects of changing times and places on insult etc., then it will only confuse the general believers because this is purely a juristic discussion.

The believers, men and women, should simply understand this principle - that no mourning ritual can be considered an insult to religion just because our enemies

and opponents, who are a gang of mischief-makers, publish a picture or video of it on their social media pages or accounts, and our ignorant brothers take a screenshot or video from there and start making a fuss that look, this is becoming a cause of insult to religion. Because in the juristic rulings of insult to religion, saying anything based on these enemies of Shia Islam, mischief-makers and irreligious people is not a standard custom!! Understand this well.

Moving on by focusing just on the istiftaat (religious edicts) so that the general public can easily understand:

Ayatollah Sayyid Muhammad Wahidi states:

"Anything that contradicts the civilized manner in a customary way, is not necessarily a religious contradiction. Customs differ - what is abhorrent to one custom may be commendable to another."

When the mocking of religious rituals and insulting the religion was presented as an objection to the late Grand Ayatollah Behjat, this is how he responded:

Question:

In the name of Allah, the Most Gracious, the Most Merciful.

Honorable presence of Grand Ayatollah Behjat,

Peace be upon you. Some people claim that certain types of Husayni rituals cause them to mock and ridicule our religion, therefore performing such acts is haraam (prohibited). I humbly request your esteemed opinion on this matter.

Peace be upon you and Allah's mercy and blessings.

Answer:

In the name of Allah, the Most High.

Such statements hold no weight. The disbelievers sometimes mock our prayers or Hajj rituals as well.

Meaning some people mock our Husayni rituals... To which Ayatollah Behjat responded that such statements hold no importance, the disbelievers also mock our prayers and Hajj rituals, so do not pay heed to them.

### I Have a Call to Proclaim Truth

The internet is full of examples where non-Muslims mock Islamic rituals like throwing pebbles at the Jamarat (pillars representing Satan) during Hajj.

But should we abandon this ritual of striking the Jamarat just because non-Muslims ridicule it?

Similarly, Ayatollah Safi Gulpaygani states:

"Indeed wailing (jaz') is disliked, except in the calamity of the Master of Martyrs (Imam Husain). And wailing differs across times and lands. So if wailing is considered valid for a particular act, then that act is mustahab (recommended). And one should not pay heed to the words of the enemies and those hostile towards the Ahlul Bayt (peace be upon them)."

Meaning, if the enemy mocks your crying (which they inevitably do), do not care about such enemies of the Ahlul Bayt (peace be upon them).

Likewise, Ayatollah Yathribi states that no recommended (mustahab) act can be a cause of insulting the religion:

"No recommended act can be a cause of insulting the religion."

- Source: His eminence's website.

the so-called reform-minded groups that mourning while being unclothed/bare-bodied is incorrect and leads to insulting the religion.

On this issue as well, there are countless fatwas, which I do not need to present here. However, I will definitely present the fatwa of Imam Khomeini (ra) because such objections are mostly raised by those who portray themselves as great revolutionaries.

Consider Imam Khomeini's fatwa on bare-bodied mourning:

Question:

What is the ruling on chest-beating with a bare body in public view?

Answer:

It is not prohibited (mani' nadarad).

- Istiftaat of Imam Khomeini (ra), Volume 3, Page 583

Let me present another relevant fatwa:

Question:

Is it permissible for men to mourn during the ceremonies of Imam Husain (peace be upon him) by being unclothed in the presence of women?

Answer:

It is not objectionable (ishkal nadarad), unless there is a likelihood of corruption (mafssadah). And it is obligatory upon women to refrain from looking at the body of a non-mahram (unrelated male).

- Istiftaat of Imam Khomeini (ra), Volume 3, Page 584

When Imam Khomeini was asked if it is permissible for men to mourn by removing their shirts in the presence of women, the leader of the Islamic Revolution responded that there is no problem in it, however, women should refrain from looking at men.

Anyway, I digressed from the topic of kara and handcuffs, let me return to it... I have so much on my mind that... alas!

Now, some final questions for those individuals who, mistaking their flawed understanding as sound reasoning, object to the great mourning rituals...

Question 1:

If you claim that the kara (steel bracelet) and handcuffs were forcibly put on Imam Sajjad (peace be upon him) by the Yazidis, and not worn out of his own free will, then tell us - did Imam Musa al-Kazim (peace be upon him) also wear the collar and chains by his own choice? If not, then why did the Imam instruct in his will to bury him with those very chains and collars?

"أنه (عليه السلام) دفن بقيوده وأنه أوصى بذلك"

Translation: Imam Musa al-Kazim (peace be upon him) was buried with his chains, because he had willed so.

References:

- Al-Anwar al-Bahiya - Sheikh Abbas al-Qummi - Page 203
- Mustadrak al-Wasa'il - Mirza Nuri - Vol 2 - Page 485

- Shajara Tuba - By Al-Hairi Al-Mazandrani - Vol 1 - Page 89

Question 2:

Who kept Imam Husain (peace be upon him), his family, and his companions starved and thirsty? It was the Yazidis, correct? So from today, will you then abandon the practice of fasting on Ashura (10th Muharram) as well? Because that was an act of the Yazidis, not something Imam Husain (peace be upon him) and his family chose to do willingly.

Question 3:

Imam Husain (peace be upon him) was martyred after being dragged and the other captives of Karbala were continuously dragged from Karbala to Kufa and from Kufa to Shaam. Who did this dragging? The Yazidis, right? Yes or no?

If yes, then will you also abandon the practice of weeping for Imam Husain (peace be upon him) from today onwards?

Question 4:

When Hazrat Hajra (Hagar) ran between the hills of Safa and Marwah seven times in search of water, did she do it out of her own free will or was she compelled to do so? So should we now abandon the ritual of Sa'i (running between Safa and Marwah) in Makkah as well, because she did not perform it out of choice?

If possible, Jawad Rizvi and other objectors should provide scholarly and logical answers to this writing, especially to these 4 questions.

Wassalam,

AbuAbdullah



## Chapter 63:

## Did Allah address His beloved Prophet ﷺ in the accent of Maula Ali (as) during the Prophet's Ascension?

Salam,

Regarding your question about the Night of Ascension (Shab-e-Miraj) when the Prophet Muhammad (peace be upon him and his progeny) spoke with Allah in the dialect/accnt of Imam Ali (peace be upon him), and whether there is any evidence of this from the books of Ahlul Sunnah, and also whether Imam Ali (peace be upon him) himself ascended to the heavens, here is the response:

The fact that Allah spoke to His Beloved (the Prophet) in the dialect/accnt of Imam Ali (peace be upon him) on the Night of Ascension is a reality that no Shia can deny. This has been explicitly mentioned in the books of eminent Shia scholars like Sayyid Ibn Tawus, Allamah Arbili, Allamah Majlisi, and Sheikh Abu Muhammad al-Hilli, who was a student of Shaheed Awwal.

There are also narrations regarding this event in the books of Ahlul Sunnah. And not just from ordinary Sunni scholars, but even scholars at the level of Imams from the school of the Caliphs, who are known for their severe enmity towards the Shias, like Ibn Taymiyyah and al-Dhahabi, have narrated traditions about this event from Abdullah ibn Umar, the son of the second Caliph Umar ibn al-Khattab.

Consider the text of the narration:

"Abdullah ibn Umar narrates that the Messenger of Allah (peace be upon him) was asked: 'In which language did your Lord speak to you on the Night of Ascension?' He replied: 'He spoke to me in the dialect/accnt of Ali (peace be upon him). So I was inspired to say: 'O my Lord, did You speak to me or was it Ali?' He (Allah) said: 'O Muhammad, I am a thing unlike other things. I cannot be compared to people, nor can I be described by things. I created you from My Light, and I created Ali from your Light. So I looked into the depths of your heart, and I did not find anything more beloved to your heart than Ali. Therefore, I spoke to you in his dialect/accnt so that your heart may be at peace.'"

## References:

- Imam Ibn Taymiyyah's book "Mukhtasar Minhaj al-Sunnah," Chapter - p. 243
- Imam al-Dhahabi's book "Al-Muntaqa min Minhaj al-I'tidal," Chapter 3 on the Imamate of Ali (may Allah be pleased with him) - p. 313
- Imam Duwani's book "Al-Hujaj al-Bahirah fi Ifham al-Tawai'f" - p.230 - "Their statement that Allah, the Exalted, addressed the Prophet (peace be upon him) on the Night of Ascension in the dialect of Ali."
- Imam Khwarizmi al-Hanafi's book "Al-Manaqib lil-Khwarizmi" - Chapter 6, p.78, Hadith 61
- Imam Qanduzi al-Hanafi's book "Yanabi' al-Mawaddah" - Volume 1, pp. 246-247

Regarding the third part of the question, whether Imam Ali (peace be upon him) himself ascended to the heavens, the answer is that neither is there any such claim from Shias nor from Shia scholars that Imam Ali (peace be upon him) accompanied the Prophet (peace be upon him and his progeny) during the Ascension.

However, let me present a personal viewpoint from the Mawlawi perspective - given the lofty station of being the "Nafs" (self/soul) of the Prophet (peace be upon him and his progeny), would it be incorrect to say that the Prophet's Nafs was also present during the Ascension? Because it is not possible for the possessor of the Nafs to ascend while his Nafs remains on earth.

Wassalam,

Abu Abdullah

## Chapter 64:

**The True Perspectives of Shi'a Jurists on Blood Mourning, Chains, and Chest-Beating.**

In the name of Allah, the Most Gracious, the Most Merciful.

Peace be upon you, O Aba Abdillah, and upon the souls that reside in your courtyard. Upon you is the eternal peace of Allah, as long as I remain alive, and as long as night and day remain. May Allah never make this the last time I am able to visit you. Peace be upon Husayn, and upon Ali ibn Husayn, and upon the children of Husayn, and upon the companions of Husayn.

Peace be upon you, O believing men and women.

I begin my writing with a hadith that every mourner has heard and is themselves a living exegesis of:

The Messenger of Allah (peace be upon him and his progeny) said:

"Verily, for the killing of Husayn (peace be upon him), there is an intense heat in the hearts of the believers that shall never cool down."

- Jami' Ahadith al-Shia, Vol. 12, p. 556

For me, writing on the topic of today is as difficult as it was to write on the issue of the Third Martyrdom, because the subject of bloody mourning is as sensitive as the Third Martyrdom, and I must fulfill this duty of propagation with utmost responsibility.

I begin by seeking the intercession of Fatima al-Zahra (peace be upon her):

"...O my Lady, O Fatima, help me!"

It has been observed that whenever the days of mourning draw near, a specific group starts a storm of insolence on social media, raising the slogan of "reforming mourning rituals" while opening a front against the very mourning of the Master of Martyrs (peace be upon him). Under the guise of this "reformist" call, they attempt to turn the public against the Mujtahids in the name of the Mujtahids themselves.

However, every time, such self-proclaimed reformists are condemned by the truthful scholars and the mourners of Imam Husayn (peace be upon him).

### I Have a Call to Proclaim Truth

I refer to such a group as "Shia Wahhabis", because their modus operandi is a complete reflection of Wahhabism - forcibly imposing their views on others, and if anyone disagrees, they either label them as an MI6 agent or accuse them of extremism, starting posts against them.

Anyway, such matters do not concern me at all, for every word I utter stems from the thought that AbuAbdullah the Imam of our time, may Allah hasten his reappearance is watching over each of my lines and words... lest there be any betrayal. So when the pen is lifted for the sake of the Infallible one, then what is there to fear?

I have outlined the common objections raised against the practice of "khuni matam" or bloody mourning rituals:

- The narration attributed to Hazrat Zainab (peace be upon her), presented as evidence for khuni matam, is weak.
- Khuni matam is absolutely prohibited by every Mujtahid.
- Since Ayatollah Khamenei is the Wali al-Faqih, his ruling is obligatory on followers of all Mujtahids.
- No Marja' has promoted khuni matam.
- Khuni matam hinders acts of worship because blood is impure, and prayers cannot be performed with blood-stained clothes, etc.

Dear readers, before writing about khuni matam or tatbir, I want to present some excerpts from the book "Usul al-Shia" by the late Grand Ayatollah Kashif al-Ghita, so that the general public can appreciate the viewpoint of our great Maraje' and Mujtahids regarding the mourning of the Master of Martyrs (peace be upon him), exposing the falsehood of these individuals.

Grand Ayatollah Sheikh Muhammad Husain Kashif al-Ghita writes:

"Mourning is a means of reviving the religion, and the doubts raised against the mourning of Husain (peace be upon him) are in fact part of the conspiracies of the Umayyads and Wahhabis. I am convinced that if these deceptive excuses prove effective and these rituals are disrupted, it will pave the way for the termination of such gatherings upon which the revival of religion depends."

In the same vein, Grand Ayatollah Sayyid Jawad Tabrizi also warns the believers in one of his fatwas, stating:

"The enemies of Islam have launched an offensive against mourning rituals, but it is beyond their capability to remove this great means from the hearts of the people. However, they have started sowing the seeds of futile and absurd objections against the truth, which have no basis. The great scholars have issued clear and unambiguous fatwas on the permissibility of mourning ceremonies. Pay no heed to the words of a few foolish and senseless individuals who are speaking out against the great Maraje' and scholars, and dismiss their every statement as mere prattle."

And when Grand Ayatollah Sayyid Sadiq Rouhani was asked about the mourning rituals, he stated:

**"Since the survival of Islam is due to the Husayni Revolution, and since the Revolution is only because of the Husayni rituals, then reviving those rituals is superior to all recommended (mustahabb) acts."**

You have observed how our great Mujtahids are so sensitive regarding mourning rituals and so vigilant about their preservation.

Here, if I were to present a line of fatwas from various Mujtahids on what each of them has said, it would make the writing excessively long, so I refrain from doing that and move forward.

Believers, men and women, should understand well that an attack on the mourning rituals is essentially an attack on the religion of God, and simultaneously an attack on the institution of Shia Marjaiyyah during the occultation of the Imam of our time, so that the public can be distanced from the Marjaiyyah and dispersed like other sects...whereas you have observed that our Mujtahids consider the mourning rituals superior to all recommended acts of worship. Now, if anyone tries to raise fingers at the Mujtahids, understand that they are an enemy of Shia Islam disguised in its garb, even if they wear a turban.

My preface has become quite lengthy...I know. But it is necessary to make you aware of the realities so that the general believers can properly identify such groups and their conspiracies.

Here, let me clarify this specifically - the issue of tatbir, or bloody mourning, is purely a juristic matter, and every individual is bound to act upon the fatwa of

their Mujtahid on this issue, rather than some individuals imposing their Mujtahid's fatwa on the followers of other Mujtahids.

Now, in an organized manner, I will first present the narration that is cited as evidence for the permissibility of tatbir or bloody mourning, then I will present the fatwas of the Mujtahids, and after that, I will also present examples from the very conduct of these Mujtahids that affirm the observance of mourning rituals, insha'Allah.

The narration:

**Hazrat Zainab (peace be upon her) injured her forehead with a tent-pole, causing blood to flow.**

Note: The purpose of discussing the narration is not to establish a juristic evidence for its permissibility, as deriving juristic rulings is the task of the Mujtahid. A muqallid (follower) can only cite the fatwas. The brief discussion aims to refute those circles that create an uproar on social media regarding this narration.

Allamah Majlisi narrates a lengthy narration in Bihar al-Anwar, stating:

Then they brought the heads, led by the head of Husayn (peace be upon him) - a luminous, moon-like head, the most resembling of all creation to the Messenger of Allah (peace and blessings upon him). His beard was black like antimony, the dye having been washed away. His face was a shining full moon, and the spear was playing with his head, swinging it right and left. Zainab turned and saw the head of her brother, so she struck her forehead against the wooden shaft of the litter until we saw blood flowing from beneath her veil...

- Bihar al-Anwar, Volume 45, Pages 114-115

Dear readers, the oldest book containing this narration is Muntakhab al-Athar, whose author is Fakhr al-Din al-Turayhi.

Let me provide some information about this great Shia scholar...

Fakhr al-Din ibn Muhammad Ali al-Turayhi was a Shia exegete of the Quran, a distinguished religious scholar, and the author of the book Majma' al-Bahrain, living in the 11th century AH. He was the first Shia scholar to write a book explaining the difficult words of the Quran and Hadith.

Among his students were luminaries such as Safi al-Din al-Turayhi, Allamah Baqir Majlisi, Allamah Sayyid Hashim Bahrani, and Allamah Sayyid Hashim Katkani. Aqa Bozorg Tehrani has also counted him among the long-lived individuals.

It should be noted that the name of Al-Turayhi is mentioned in the chains of narration transmission (ijaazaat), and he himself possessed the permission to narrate and hear traditions. He also granted some of his students the permission to narrate.

After Al-Turayhi, this narration has been accepted by great Shia jurists such as Shaykh al-Shari'ah Isfahani, Grand Ayatollah Sayyid Khui, and Grand Ayatollah Sabzwari.

This narration is also recorded in Mustadrak Safinat al-Bihar, Nafs al-Mahmum, Jala' al-'Uyun, Al-Ni'mah al-Sakibah, Ma'ali al-Sibtayn, Wasilat al-Darayn, and Asrar al-Shahadat.

Here, I do not wish to complicate the writing for my readers by delving into the intricate terminologies of Hadith sciences, such as what constitutes a mursal narration, the concept of majhuliyat al-masdar, whether this is the only narration that is mursal in the books of maqatil, or if a mursal narration fulfills the requisite evidences, it is accepted, or if a narration is mashhur (widely narrated) and acted upon, whether compensating for its chain becomes necessary or not, and so on.

If I were to begin a discussion on this, rest assured that the writing would deviate from its intended course and take the form of a complete book. Therefore, I will simply quote the fatwas of the Mujtahids regarding their viewpoint on this narration, so that the narration is established, and there is no need for an intricate discussion.

When Grand Ayatollah Sayyid Sadiq Rouhani was asked about the authenticity of this hadith, he stated that it is mu'tabar (reliable). Consider:

Question: Is the narration of Sayyida Zainab (peace be upon her) striking her head against the litter authentic?

Answer: Yes, it is present and reliable (mu'tabar).

- Source: Website of the Office of Grand Ayatollah Sayyid Muhammad Sadiq Husaini Rouhani, Istiftaa No. 5283

Similarly, Grand Ayatollah Sheikh Abdullah Mamqani has also cited this very narration of Sayyida Zainab (peace be upon her) in his fatwa in Al-Mawakib al-Husayniyyah. Consider:

"And it is possible to seek solace in injuring the head with a sword or chain, based on Zainab (peace be upon her) striking her forehead against the litter, causing blood to flow from beneath her veil."

- Source: Al-Mawakib al-Husayniyyah (Published in Al-Majmu'ah) 2:242

Grand Ayatollah Sheikh Jawad Tabrizi has also presented this narration in his fatwa. Consider:

"What is the extent of the authenticity of the narration that states that Sayyida Zainab (peace be upon her) struck her head against the litter?"

"In the name of Allah, the Most High; The matter of Sayyida Zainab (peace be upon her) striking her forehead against the pole of the litter until blood flowed is narrated, like the other specific details of the calamities mentioned from the Imams (peace be upon them). And Allah is All-Knowing."

- Source: Al-Anwar al-Ilahiyyah fi al-Masa'il al-I'tiqadiyyah

Grand Ayatollah Sayyid Taqi Tabataba'i Qummi affirms that Sayyida Zainab (peace be upon her) struck her head against the wooden shaft of the litter, causing blood to flow. Consider:

"Supporting this matter is Hazrat Zainab (peace be upon her), who struck her head against the wooden shaft of the litter, causing blood to flow."

- Source: Kitab Shahid Karbala, Page 380

Likewise, Grand Ayatollah Sayyid Murtada Husaini Feiruzabadi also considers the narration about the litter as authentic. Consider:

"And the act of Zainab, the daughter of Ali (peace be upon them), striking her forehead against the front of the litter until blood flowed is well-known and widely narrated, and cannot be denied."

- Source: Al-Intisaar, Volume 9, Page 431

Now tell me, if the top-level jurists issue fatwas based on a narration, is it possible for that narration to be false, God forbid? Is such a thing possible?



There are also more fatwas (religious edicts) from other jurists that provide evidence for the authenticity of this tradition, but for the sake of brevity, I will move forward without citing all of them.

So, my dear believers, I now directly present those fatwas which establish the permissibility of Taziyah (mourning ceremonies with bloodletting). However, if I were to start citing the fatwas of all Shia jurists, be assured that it would fill an entire book, as more than two hundred eminent Shia jurists have declared mourning ceremonies with bloodletting as permissible, and some have even deemed it recommended.

Therefore, it would be better if I select those jurists whose names are familiar to the common people. However, I will still try to at least mention the names of all those mujtahids (jurists) whose fatwas I am not presenting.

**First, I present the fatwa of the late leader of the Islamic Revolution, Grand Ayatollah Sayyid Ruhollah Khomeini (may he rest in peace).**

Imam Khomeini and Taziyah:

Question: What is your opinion regarding flagellation and self-flagellation that result in bleeding and injury?

Answer: There is no prohibition, as long as it does not cause severe harm to the body.

- Istiftaaat (Religious Verdicts), Volume 3, Page 580

Let's look at another fatwa:

Question 38: Is it permissible to perform Qama Zani (chest-beating with knives) in the mourning of Imam Hussain (peace be upon him), or not?

Answer: If it does not cause harm, then there is no prohibition, but this act should not be performed in the current time.

- Istiftaaat (Religious Verdicts) of Imam Khomeini, Volume 3, Page 581, dated 19/8/1392 (Hijri Calendar)

Imam Khomeini was asked whether Qama Zani (chest-beating with knives) in the mourning of Imam Hussain (peace be upon him) is permissible or not. He responded that if there is no fear of harm, then it is permissible, but it is better not to perform it in the current time.

In other words, he considered it permissible in itself, but advised against it as a recommendation in the present era.

### **Ayatollah Al-Uzma Sayyid Sa'eed Al-Hakim and Mourning with Bloodletting:**

Question 19: Why during the mourning ceremonies of Ashura, there is weeping and self-flagellation? Is this permissible? And I see on television men mourning with iron chains!? Isn't that considered self-harm?

Answer 19: Expressing grief and sorrow over the calamities that befell the Ahl al-Bayt (peace be upon them) is commendable, and mere non-severe harm to the body is not problematic.

So now I will only present the name of the mujtahid (Islamic jurist) and their fatwa. Except for one reference, whose name is Ayatollah al-Uzma Naini, because several jurists have accepted his fatwa and declared the bloody mourning as permissible.

**So, here is the fatwa of Ayatollah al-Uzma Naini:**

آية الله العظمى النائيني

بسم الله الرحمن الرحيم، إلى البصرة وما والاها: بعد السلام على إخواننا الأماجد العظام أهالي القطر البصري ورحمة الله وبركاته؛ قد تواردت علينا في (الكرادة الشرقية) برقياتكم وكتبكم المتضمنة للسؤال عن حكم المواكب العزائية وما يتعلق بها، إذ رجعنا بحمده سبحانه إلى النجف الأشرف سالمين، فها نحن نحرر الجواب عن تلك السؤالات ببيان مسائل

الأولى: خروج المواكب العزائية في عشرة عاشوراء ونحوها إلى الطرق والشوارع مما لا شبهة في جوازه ورجحانه وكونه من أظهر مصاديق ما يقام به عزاء المظلوم- وأيسر الوسائل لتبليغ الدعوة الحسينية إلى كل قريب وبعيد، لكن اللازم تنزيه هذا الشعار العظيم عما لا يليق بعبادة مثله من غناء أو استعمال آلات اللهو والتدافع في التقدم والتأخر بين أهل محلّتين، ونحو ذلك، ولو اتفق شيء من ذلك، فذلك الحرام الواقع في البين هو المحرم، ولا تسري حرمة إلى الموكب العزائي، ويكون كالناظر إلى الأجنبية حال الصلاة في عدم بطلانها-

الثانية: لا إشكال في جواز اللطم بالأيدي على الخدود والصدور حدّ الإحمرار والإسوداد، بل يقوي جواز الضرب بالسلاسل أيضاً على الأكتاف والظهور إلى الحد المذكور، بل وإن تأدى كل من اللطم والضرب إلى خروج دم يسير على الأقوى، وأما إخراج الدم من الناصية بالسيوف والقامات فالأقوى جواز ما كان ضرره مأموناً- وكان من مجرد إخراج الدم من الناصية بلا صدمة على عظمها ولا يتعقب عادة بخروج ما يضر خروجه من الدم، ونحو ذلك، كما يعرفه المتدربون العارفون بكيفية الضرب، ولو كان عند الضرب مأموناً ضرره بحسب العادة، ولكن اتفق خروج الدم قدر ما يضر خروجه لم يكون ذلك موجباً لحرمة ويكون كمن توضع أو اغتسل أو صام آمناً من ضرره ثم تبين ضرره منه، لكن الأولى، بل الأحوط، أن لا يقتحمه

غير العارفين المتدربين ولا سيما الشبان الذين لا يبالون بما يوردون على أنفسهم لعظم المصيبة وامتلأ قلوبهم من المحبة الحسينية، ثبتهم الله تعالى بالقول الثابت في الحياة الدنيا وفي الآخرة.

الثالثة: الظاهر عدم الإشكال في جواز التشبيهات والتمثيلات التي جرت عادة الشيعة الإمامية باتخاذها لإقامة العزاء والبكاء والإبكاء منذ قرون وإن تضمنت لبس الرجال ملابس النساء على الأقوى فإننا وإن كنا مستشكين سابقاً في جوازه وقيدنا جواز التمثيل في الفتوى الصادرة منا قبل أربع سنوات لكننا لما راجعنا المسألة ثانية اتضح لنا أن المحرم من تشبيه الرجل بالمرأة هو ما كان خروجاً عن زي الرجال رأساً وأخذاً بزي النساء دونما إذا تلبس بملابسها مقدراً من الزمان بلا تبديل لزيه كما هو الحال في هذه التشبيهات، وقد استدركننا ذلك أخيراً في حواشينا على العروة الوثقى. نعم يلزم تنزيهها أيضاً عن المحرمات الشرعية، وإن كانت على فرض وقوعها لا تسري حرمتها إلى التشبيه، كما تقدم.

الرابعة: الدمام المستعمل في هذه المواقب مما لم يتحقق لنا إلى الآن حقيقته فإن كان مورد استعماله هو إقامة العزاء وعند طلب الإجتماع وتنبيه الراكب على الركوب وفي الهوسات العربية نحو ذلك ولا يستعمل فيما يطلب به اللهو والسرور، وكما هو المعروف عندنا في النجف الأشرف فالظاهر جوازه، والله العالم.

حرره الأحقر محمد حسين الغروي النائي

ربيع الأول ١٣٤٥ للهجرة القمرية هـ

In the Name of Allah, the Most Gracious, the Most Merciful.

I have received your telegrams and letters containing your questions about the various mourning practices carried out during the first ten days of Muharram and on the day of Ashura, in remembrance of the martyrdom of Imam Hussain (peace be upon him). Now that I have safely returned to the holy city of Najaf, I will provide the answers to your questions.

Firstly, it is evident that during the first ten days of Muharram, people generally gather in groups and crowds to mourn on the streets and public pathways. And undoubtedly, these acts are not only permissible but also recommended, as their clear purpose is to commemorate the Master of Martyrs. These practices are the best means to promote the cause of Imam Hussain bin Ali (peace be upon him), to preserve the Holy Quran, and to safeguard the true religion, even to distant places. However, these acts must be purified from any unlawful and sinful elements, such as singing of music, playing of musical instruments, dancing, pushing and shoving within the crowd, and fighting. But if such sins occur, they do not affect the sanctity of the acts performed in remembrance of the martyrdom of Imam Hussain (peace be upon him). This is similar to the case where a person commits a sin by looking at a non-mahram woman while praying, yet his prayer remains valid.

Secondly, it is permissible to strike one's chest and cheeks, even to the extent of reddening or blackening the skin. Similarly, the use of chains (whether sharp or not) on the shoulders and back, to the point of reddening or blackening the skin or even drawing blood, is also permissible. Regarding striking one's head with a sword to draw blood, if it is done without causing harm to one's health, it is permissible. The acts that involve drawing blood from the head should be performed without causing damage to the skull, and this is generally the case, as those who perform these acts have the proper skills. If a person was confident based on past experiences that no harm would be caused, but during the act, an excessive amount of blood started to flow, then that person is not at fault, and the reward of the act is not diminished. This is similar to the case of a person who performs ablution or bathing, believing that the use of water will not harm their body, or someone who fasts during the month of Ramadan, believing that fasting will not harm them, but later it is revealed that it did cause harm – in such cases, the person is not at fault, and the sanctity of their religious acts is not diminished. May Allah the Exalted keep our dedication on the right path in this world and the Hereafter.

Thirdly, the practice of representations and simulations, as has been the custom among the Shias for centuries, in which men may wear women's clothes or women may wear men's clothes for a short duration to express grief and cause others to weep, without physically transforming their bodily appearance, is permissible. However, it is unlawful for a man to physically transform himself to appear as a woman, and vice versa. It is necessary to be cautious that unlawful acts do not creep into these religious representations, and even if such sins occur, they do not invalidate the sanctity of the religious act, as clarified earlier.

Fourthly, the common use of musical instruments (such as drums, cymbals, and horns) is permissible if they are used to produce the type of sound that is traditionally heard in the mourning ceremonies of Imam Hussain (peace be upon him), as is commonly practiced by the Arabs and also in Najaf today.

The humble servant of Allah,

Muhammad Hussain Al-Gharawi Al-Najafi

Jumada Al-Awwal 5, 1345 AH (Hijri calendar)

**Ayatollah al-Uzma Sayyid Abu al-Qasim al-Khoei and Bloody Mourning:**

Query to Ayatollah al-Uzma al-Khoei:

Question: What is your esteemed view regarding the ruling of the religious authority (Hakim al-Shar'i) on the Hussaini rituals? Are they considered binding, or should each follower refer to the view and fatwa of their own source of emulation (marja')?

Answer: There is no evidence for the authority of the ruler's ruling in matters other than litigation.

- Al-Tanqih fi Sharh al-Urwat al-Wuthqa, Book of Ijtihad and Taqlid, p. 394

Fatwa from Ayatollah al-Uzma al-Khoei:

In the Name of Allah the Exalted, whatever is considered a manifestation of mourning and lamentation for the affliction they (Ahl al-Bayt) suffered is recommended and desirable, so there is no objection to it. And Allah knows best.

- 7 Safar 1401 AH

Another Fatwa from Ayatollah al-Uzma al-Khoei:

In the Name of Allah the Exalted, I agree with the ruling of Ayatollah al-Uzma al-Naini regarding adherence to the rituals that are held in commemoration of the martyrdom of Imam Hussain (peace be upon him), which his peers have also acknowledged. And we ask Allah to have mercy on them all.

- 3 Rabi' al-Thani 1400 AH

**Ayatollah al-Uzma Shaykh Husayn Noori Hamedani and Bloody Mourning:**

In the Name of Allah the Exalted; Peace be upon you.

All types of honoring the rituals of the Ahl al-Bayt (peace be upon them) are desirable, especially those that are for the mourning of Imam Hussain (peace be upon him), for in them lies great virtue.

- 14 Safar 1431 AH - Iran

**Ayatollah al-Uzma Shaykh Safi Gulpaygani and Bloody Mourning:**

With thanks and appreciation from your honorable self (the author of the book), all types of mourning and lamentation for the Master of Martyrs (peace be upon him) are considered rituals, and self-flagellation (tatbir) as well, if there is no harm in it, then there is no objection to it.

- 4 Rabi' al-Awwal 1431 AH - Iran

**Ayatollah al-Uzma Sayyid Ali Husayni Milani and Bloody Mourning:**

In the Name of Allah the Exalted. Peace be upon you.

There is no evidence from the Quran or Sunnah for the prohibition of self-flagellation (tatbir), and the prohibition that exists in Iran is for other considerations.

- 8 Safar 1431 AH - Holy Qom

**Ayatollah al-Uzma Wahid Khorasani and Bloody Mourning:**

In the Name of Allah the Exalted.

With thanks and appreciation to your honorable self (the author of the book and website owner), all types of mourning and lamentation for the Master of Martyrs (peace be upon him) are considered rituals, and self-flagellation (tatbir) as well, if there is no harm in it, then there is no objection to it, rather it is recommended.

- 14 Dhu al-Hijjah 1431 AH

**Another Fatwa from Ayatollah al-Uzma Wahid Khorasani:**

In the Name of Allah, the Most Gracious, the Most Merciful.

I support the fatwa of Ayatollah al-Uzma al-Naini regarding the rituals practiced in commemoration of the martyrdom of Imam Hussain (peace be upon him).

- Jumada al-Thani 1402 AH

**Ayatollah al-Uzma Shaykh Jawad Tabrizi and Bloody Mourning:**

In the Name of Allah the Exalted,

In my view, the fatwa of Ayatollah al-Uzma al-Naini is correct, and there is no problem in acting upon it.

- 18 Jumada al-Awwal 1401 AH

**Ayatollah al-Uzma Shaykh Abdul Karim Haeri and Bloody Mourning:**

The founder of the Seminary in the Holy City of Qom

Question: Is it permissible to strike the head with a sword on the day of Ashura?

Answer: If there is no harm to the body, then it is permissible.

**Ayatollah al-Uzma Sayyid Abu al-Hasan al-Isfahani and Bloody Mourning:**

In the Name of Allah the Exalted,

Muhammad Rida al-Tabasi al-Najafi, who was close to Ayatollah al-Uzma Sayyid Abu al-Hasan al-Isfahani, narrated that on the day of Ashura, he was in the shrine of Abu al-Fadl al-Abbas (peace be upon him) near the shoe storage, when he saw a group of people asking Ayatollah al-Isfahani about the permissibility of striking the head with a sword in the mourning of Imam Hussain (peace be upon him), and Ayatollah al-Isfahani's answer was that it is permissible.

- 25 Dhu al-Qi'dah 1400 AH

**Ayatollah al-Uzma Sayyid Muhsin Tabatabai Hakim and Bloody Mourning:**

In the Name of Allah, the Most Gracious, the Most Merciful,

What our great teacher (Ayatollah al-Naini) has stated is at the pinnacle of precision and clarity, and it is so evident that it does not require the explicit approval of other jurists.

- 2 Muharram 1367 AH

**Ayatollah al-Uzma Sayyid Mirza Husayn Naini and Bloody Mourning:**

In the Name of Allah the Exalted,

What the late and forgiven Ayatollah Shaykh Mirza al-Naini, may his soul be sanctified, who was one of the great Shi'a scholars, has stated is considered correct and in accordance with the truth.

- Sha'ban 1400 AH

**Ayatollah al-Uzma Shaykh Ishaq Fayyad and Bloody Mourning:**

There is no objection to holding mourning ceremonies in any form that expresses grief and pain for Imam Hussain (peace be upon him), as they are among the means of attaining reward and blessings. And likewise, self-flagellation (tatbir) is permissible when there is no harm to the self and the place is suitable.

- 19 Safar 1431 AH - Najaf al-Ashraf

**Grand Ayatollah Sheikh Fazel Lankarani**

In the name of Allah, the Most High. We do not see any issue with performing Tatbir in secret, as it is a form of expressing grief and sorrow.

**Grand Ayatollah Syed Sadiq Rohani**

The various forms of mourning for Imam Hussein, such as Tatbir, self-flagellation, and the carrying of chains, are a stronghold of Islam. All those who opposed Islam would first target these mourning rituals. Therefore, if we do not consider the establishment of these rituals as a collective obligation, then undoubtedly, they are among the best and most superior forms of worship.

- 19th Dhul Qadah, 1431 AH

Another Fatwa from Grand Ayatollah Rohani

In the name of Allah, the Most High. Everything written by Grand Ayatollah Naeeni is clear and acceptable. His fatwa does not require anyone's approval, but to dispel any doubts, I affirm that everything he has written is correct and within the boundaries of Islam.

- 23rd Jamadi-ul-Awwal, 1400 AH



**Grand Ayatollah Syed Muhammad Shahrودي**

In the name of Allah, the Most High. What Grand Ayatollah Naeeni has written is above needing anyone else's approval.

- 8th Dhul Hijjah, 1400 AH

**Grand Ayatollah Sheikh Muhammad Rida Muhaqqiq Tehrani**

In the name of Allah, the Most High. Mourning for Imam Hussein (peace be upon him) is permissible, rather, it is confirmed. What Grand Ayatollah Naeeni has written regarding the mourning of Imam Hussein (peace be upon him) is correct and established.

- 13th March, 1959 CE

**Grand Ayatollah Sheikh Yahya Nouri Tehrani**

In the name of Allah, the Most High. Regarding the fatwa issued by Grand Ayatollah Naeeni concerning the mourning rituals of Imam Hussein, I would like to say that I had previously approved it, and I reiterate that it is correct.

- 27th Shaban, 1400 AH

**Grand Ayatollah Bahjat and Blood Matam**

Question: Some people claim that certain forms of mourning for Imam Hussein, such as self-flagellation, can lead our enemies to ridicule us and make fun of our religion, and therefore, these actions are prohibited. We request your blessed opinion on this matter?

Answer: In the name of Allah, the Most High. There is no consideration for such claims, for even the disbelievers mock our prayers and pilgrimages. As for the question of whether Tatbir is permissible or not, the answer is: Tatbir is permissible as long as it does not cause harm.

**Grand Ayatollah Sheikh Mirza Ali Ghorvi (may Allah sanctify him) and Blood Matam**

Issue 238: Is it permissible to strike oneself with iron chains and beat one's face during the mourning of Imam Hussein? Please provide a fatwa, may you be rewarded.

Answer: It is not permissible to harm oneself. If there is no harm, then there is no objection to the mentioned actions, and they are even recommended. And Allah knows best.

- From the book "Tariq al-Najat", page 68

### **Grand Ayatollah Sheikh Hafiz Bashir Hussain Najafi and Blood Matam**

Question: What is your noble opinion on the fatwa of the great Faqih and teacher, Sheikh Naeeni (may Allah have mercy on him), regarding the mourning rituals of Imam Hussein? Please provide a fatwa, may you be rewarded.

Answer: In the name of Allah, the Most High. I do not know what you mean by the fatwa of the great teacher, Sheikh Naeeni (may Allah have mercy on him), as he had two fatwas. The first one was hesitant about the ruling of Tatbir, while the second one permitted it and is considered an abrogation of the first one. As a servant of the Islamic seminary, I permit Tatbir and even consider it superior, provided three conditions are met:

One must not be certain that it will lead to destruction or death, or harm to any body part.

It should not be done in a time or place where people are ignorant of the principles of Imam Hussein (peace be upon him) and his sacrifice, and therefore, they may be repelled from Islam and the principles of Imam Hussein (peace be upon him) by witnessing Tatbir and its accompanying rituals.

The intention should be to expose the enemies of the Ahl al-Bayt (peace be upon them) and to demonstrate the oppression of the Master of Martyrs (peace be upon him). And Allah knows best.

Now, I am mentioning the names of all the Mujtahids who have issued fatwas permitting Blood Matam and considering it desirable, so that the common people may know that a large number of Shia jurists have been in favor of Tatbir.

#### **List of Notable Scholars**

1. Mirza Feyz Allah Tafreshi
2. Syed Majid Bahrani
3. Mulla Abdullah Toni
4. Syed Khalaf Howayzi

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5. Mulla Khalil Qazvini
6. Sheikh al-Hur al-Amili
7. Syed Hashim Bahrani
8. Sheikh Jafar Howayzi Isfahani
9. Syed Ali Khan Madani
10. Aqa Jamal Khunsari
11. Amir Muhammad Salih Khatoon Abadi
12. Sheikh Yusuf Bahrani
13. Syed Husain Khunsari
14. Aqa Baqir Wahid Behbahani
15. Amir Abd al-Baqi Khatoon Abadi
16. Mulla Ismail Qarahbaghi
17. Hajj Mulla Muhammad Mehdi Narraqi
18. Syed Mehdi Bahr al-Ulum
19. Aqa Muhammad Ali Sahib al-Maqamat
20. Hajj Mirza Ibrahim Khu'i
21. Sheikh Jafar Kashif al-Ghita
22. Mirza Abu al-Qasim Qumi
23. Amir Muhammad Husain Khatoon Abadi
24. Sheikh Asad Allah Shushtarī Sahib al-Maqabis
25. Hajj Mulla Hasan Qazvini
26. Sheikh Ahmad Ahsa'i
27. Syed Muhammad al-Mujahid
28. Sheikh Musa Kashif al-Ghita
29. Hajj Mulla Ahmad Narraqi
30. Mulla Muhammad Sharif al-Ulama
31. Sheikh Mohsen al-Khunfar
32. Hajj Mir Fatih Sahib al-Anawin

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33. Syed Muhammad Baqir Hujjat al-Islam Shafī Isfahani
34. Aqa Syed Ali Aqa Tabrizi
35. Sheikh Muhammad Husain Isfahani Sahib al-Fusul
36. Hajj Muhammad Ibrahim Karbasi
37. Sheikh Hasan Kashif al-Ghita
38. Sheikh Khizr bin Shalal
39. Syed Ibrahim Qazvini Sahib al-Dawabit
40. Sadr al-Din Syed Muhammad Amili Isfahani
41. Hajj Mulla Ali Burghani
42. Mulla Muhammad Burghani
43. Sheikh Muhammad Hasan Najafi Sahib al-Jawahir
44. Hajj Sheikh Ali Akbar Nahavandi
45. Mulla Muhammad Salih Burghani
46. Hajj Mulla Asad Allah Burujirdi
47. Hajj Syed Muhammad Jabalqi
48. Hajj Sheikh Murtada Ansari
49. Mulla Aqa Baqir Darbandi
50. Sheikh Muhammad Taqi Isfahani Sahib al-Hashiyah
51. Syed Muhammad Baqir Qazvini
52. Sheikh Abd al-Husain Tehrani
53. Syed al-Hajj Mirza Ali Naqi bin Syed al-Mujahid
54. Hajj Syed Asad Allah Isfahani
55. Mirza Abu al-Qasim Kalantarī
56. Hajj Mulla Muhammad Kashī
57. Syed Ali Ulūm
58. Syed Ali Qazvini
59. Sheikh Jafar Suburi
60. Syed Husain Kuh Kamrah ī

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61. Syed Mehdi Qazvini
62. Hajj Mirza Musa Tabrizi
63. Hajj Syed Mehdi Hulī Najafi
64. Syed Sadiq Salavati
65. Sheikh Muhammad Baqir Isfahani
66. Sheikh Abd al-Husain Tustari
67. Syed Sadiq Tehrani
68. Hajj Sheikh Jafar Shushtarī
69. Mirza Muhammad Tanakabni Sahib Qasas al-Ulama
70. Mirza Abd al-Rahim Nahavandi
71. Sheikh Muhammad Husain Ardakani
72. Mulla Muhammad Fadil Iruvani
73. Hajj Mulla Ali Kini
74. Mir Hamad Husain Hindi Sahib Ubqat al-Anwar
75. Hajj Mulla Ahmad Kabir
76. Mulla Nazar Ali Talqani
77. Hajj Mirza Lutf Allah Tabrizi
78. Hajj Syed Muhammad Ibrahim Hindi
79. Syed Ibrahim Syed Haydar Kazimi
80. Sheikh Muhammad Kazimi
81. Sheikh Zayn al-Abidin Mazandarani
82. Hajj Sheikh Muhammad Husain Mazandarani
83. Sheikh Muhammad Iraqi
84. Hajj Mirza Mahmud Shaykh
85. Al-Hajj Al-Mirza Muhammad Ali Al-Qarjah Daghi
86. Al-Akhund Al-Mulla Lutfullah Al-Mazandarani
87. Al-Mirza Muhammad Hasan Al-Shirazi, the leader of the Tobacco Protest
88. Al-Sayyid Ali Al-Hindi

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89. Al-Mirza Muhammad Taqi Al-Tabrizi
90. Al-Mirza Muhammad Baqir, the author of Al-Rawdat
91. Al-Sheikh Ibrahim Al-Lankarani
92. Al-Sayyid Abu Al-Hasan Al-Jalwah Al-Isfahani
93. Al-Sheikh Radi Al-Kazimi
94. Al-Hajj Al-Mirza Husayn Al-Shahristani
95. Al-Hajj Al-Mulla Muhammad Al-Ashrafi
96. Al-Sayyid Husayn Aal Bahr Al-Ulum
97. Al-Mirza Muhammad Hashim Al-Khonsari
98. Al-Sheikh Hadi Al-Tahrani
99. Al-Sayyid Jawad bin Al-Sayyid Haydar
100. Al-Sayyid Ismail Al-Nouri
101. Al-Hajj Al-Mirza Habibullah Al-Rashti
102. Al-Hajj Aqa Reza Al-Hamdani
103. Al-Sheikh Muhammad Al-Sharbyani
104. Al-Sheikh Muhammad Hasan Al-Mamqani
105. Al-Sheikh Muhammad Taha Najaf
106. Al-Hajj Al-Mirza Husayn Al-Khalili
107. Al-Sayyid Muhammad Aal Bahr Al-Ulum
108. Al-Sheikh Muhammad Al-Shushtari, the poisoned
109. Martyr of Islam Al-Hajj Al-Sheikh Fadlullah Al-Nouri
110. Ali bin Musa Thiqat Al-Islam Al-Tabrizi, the martyr
111. Al-Aqa Al-Sheikh Abdullah Al-Mazandarani
112. Al-Aqa Najafi Al-Sheikh Muhammad Taqi
113. Al-Mir Al-Sayyid Ali, the author of Al-Riyad
114. Al-Sayyid Nasir Al-Basri
115. Al-Sheikh Muhammad Qasim Al-Ardubadi
116. Al-Aqa Abu Al-Qasim Al-Ardubadi

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117. Al-Sheikh Muhammad Amin Aal Sheikh Asadullah
118. Al-Hajj Mustafa Al-Kashi
119. Al-Sayyid Jawad Al-Amili
120. Al-Sayyid Muhammad Kazim Al-Yazdi
121. Al-Hajj Al-Sayyid Ismail Al-Sadr
122. Al-Mulla Muhammad Al-Khonsari
123. Al-Hajj Al-Sheikh Fathullah Sheikh Al-Sharia
124. Al-Mirza Muhammad Taqi Al-Shirazi, the leader of the 1920 Revolution
125. Al-Hajj Al-Sheikh Muhammad Husayn Al-Mazandarani
126. Al-Hajj Al-Sheikh Mahdi Al-Khalisi
127. Al-Hajj Al-Mirza Baha'uddin Al-Nouri
128. Al-Sheikh Ahmad Aal Kashif Al-Ghita
129. Al-Hajj Mirza Ali Al-Shahristani
130. Al-Hajj Aqa Mahdi Al-Kermanshahi
131. Al-Sayyid Abu Turab Al-Khonsari
132. Al-Sayyid Muhammad Mahdi Al-Khonsari
133. Al-Sheikh Radi Al-Khalisi
134. Al-Sheikh Husayn Al-Rashti
135. Al-Sheikh Shaban Al-Rashti Al-Najafi
136. Al-Sayyid Abu Al-Qasim Al-Ashk
137. Sayyid Husayn al-Ashkuri al-Kilani
138. Sayyid Sadr al-Din al-Qummi, commentator of al-Wafiyya
139. Mirza Sadiq Aqa al-Tabrizi
140. Shaykh Muhammad Jawad al-Balaghi
141. Sayyid Abu al-Qasim al-Dihkurdi
142. Haj Mirza 'Ali al-Iravani
143. Sayyid Hasan Sadr al-'Amili
144. Sayyid Mirza 'Ali Aqa al-Shirazi

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145. Haj Shaykh 'Abd al-Karim al-Ha'iri al-Yazdi
146. Mirza al-Na'ini
147. Aqa Diya' al-Din al-'Iraqi
148. Haj Shaykh Murtada al-Ashtiyaní
149. Haj Aqa Husayn al-Qummi
150. Mirza Hadi al-Khurasani
151. Sayyid 'Abd al-Husayn Sharaf al-Din
152. Shaykh Muhammad Kazim al-Shirazi
153. Sayyid Jamal al-Din al-Gulpaygani
154. Sayyid Sadr al-Din Sadr
155. Shaykh Muhammad Husayn Al Kashif al-Ghita'
156. Mirza Mahdi al-Husayni al-Shirazi
157. Sayyid Husayn al-Burujirdi
158. Mirza 'Abd al-Hadi al-Shirazi
159. Sayyid Muhsin al-Hakim
160. Sayyid Mahmud al-Shahrudí
161. Sayyid 'Ali Madad Qa'ini
162. Sayyid Husayn al-Musawi al-Hamamí
163. Shaykh Muhammad Hasan al-Muzaffar
164. Sayyid Muhammad Jawad al-Tabataba'i al-Tabrizi
165. Shaykh 'Abd al-Rasul Al Sahib al-Jawahir
166. Sayyid 'Ali al-Fani
167. Shaykh Hashim al-Amili
168. Shaykh Muhammad 'Ali al-Saybawayh al-Ha'iri
169. Sayyid Murtada al-Husayni al-Firuzabadi
170. Shaykh Muhammad Rida al-Tabasi al-Najafi
171. Haj Aqa Mahdi al-Kermanshahi
172. Sayyid Husayn al-Musawi al-Khadimi



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173. Shaykh Muhammad Baqir al-Eshtiháni
174. Sayyid Rida Mustanbat al-Najafi
175. Shaykh Muhammad Tahir Al al-Shabir al-Khaqani
176. Sayyid Ahmad al-Gharawi al-Shahristani
177. Shaykh al-Madani al-Kashani
178. Shaykh Baha' al-Din al-Mahallati
179. Sayyid Muhammad Baqir al-Sultani
180. Mirza Khalil al-Kamrah'i
181. Sayyid Mustafa al-Mahdawi al-Isfahani
182. Sayyid Mustafa al-Khwansari
183. Shaykh Mujtaba al-Hatimi al-Lankarani
184. Shaykh 'Ali al-Namazi al-Shahrudí
185. Sayyid Muhammad 'Ali al-'Alawi al-Karkani
186. Sayyid Karamat Allah Malik Husayn al-Shirazi
187. Sayyid Ja'far al-Marwi al-Ahwazi
188. Sayyid Muhammad Mahdi al-Eshkuri
189. Sayyid Muhammad al-Kazimi al-Burujirdi
190. Shaykh Rida al-Ansari
191. Shaykh Muhammad al-Karami
192. Shaykh Ahmad Sabt al-Shaykh al-Ansari
193. Shaykh Abu al-Qasim al-Faqih
194. The Martyr Sayyid Kazim al-Shari'atmadari
195. Sayyid 'Abdullah al-Shirazi
196. Shaykh Murtada al-Ha'iri
197. The Researcher Abu al-Qasim al-Khu'i
198. Sayyid 'Abd al-A'la al-Sabzawari
199. Sayyid Muhammad Rida al-Gulpaygani
200. Sayyid Shihab al-Din al-Mar'ashi al-Najafi

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201. Shaykh Muhammad 'Ali al-Araki
202. Sayyid al-Beheshti
203. The Martyr Sayyid Muhammad al-Ruhani
204. Sayyid Rida al-Sadr
205. Sayyid Kazim al-Akhawan al-Mar'ashi
206. Sayyid Muhammad Muhammad Sadiq al-Sadr
207. Sayyid Muhammad al-Wahidi al-Tabrizi
208. The Martyr Sayyid Muhammad al-Husayni al-Shirazi
209. Sayyid Muhammad 'Ali al-Muwahhid al-Abta'hi
210. Sayyid Muhammad al-Fatimi al-Abhari
211. Shaykh Hafiz Bashir Husayn al-Najafi
212. Sayyid Muhammad Sadiq al-Ruhani
213. Sayyid Hasan al-Qummi
214. Sayyid Taqí al-Qummi
215. Sayyid Muhammad Sa'id al-Hakim
216. Shaykh Bihishti
217. Sayyid Mahdi al-Akhwan al-Mar'ashi
218. Shaykh Husayn al-Wahid al-Khurasani
219. Shaykh Mirza Jawad Aqa al-Tabrizi
220. Shaykh Lutf Allah al-Safi al-Gulpaygani
221. Sayyid Abu al-Qasim al-Husayni al-Kawkabi
222. Sayyid Muhammad 'Ali al-Tabataba'i
223. Sayyid Muhammad Baqir al-Shirazi

These are the names of two hundred and twenty-three great Shi'i jurists who not only issued fatwas justifying the bloody mourning, but also declared it to be Husseinite rites and a desirable and recommended act.

Now, let's discuss the impure tricks that the anti-mourning elements perform to deceive the people, by misrepresenting the fatwas of the mujtahids, two of the

great names included in which are the late Grand Ayatollah Sayyid Khomeini and Ayatollah Sayyid Sistani.

Regarding the trickery against Ayatollah Khomeini, I have already unmasked it earlier, that Imam Khomeini considered 100% ta'ziah (mourning rituals) to be permissible. Now, let's also discuss the case of Ayatollah Sistani, because the enemies of mourning post content claiming that he also considers ta'ziah, i.e. bloody mourning, to be prohibited, and based on this misrepresentation, sometimes videos are released and sometimes articles are written.

Let's see what Ayatollah Sistani says in this regard.

Question: I am one of the followers of His Eminence Sayyid Ali al-Sistani, may Allah protect him, and recently we have heard that His Eminence has issued a ruling prohibiting ta'ziah (self-flagellation). Is this correct?

Answer: His Eminence, may his shade be extended, has repeatedly emphasized in front of various groups of visitors that - out of consideration for certain interests - he does not express any opinion on ta'ziah, neither permitting it nor prohibiting it. Therefore, what is sometimes attributed to him, of permitting or prohibiting it, does not represent his position.

Question: What is Sayyid al-Sistani's fatwa on ta'ziah?

Answer: His Eminence Sayyid al-Sistani (may his shade be extended) has not clarified or expressed his opinion on this issue. You can refer to other source scholars, while observing the most knowledgeable.

Question: I read some time ago that Sayyid Ali al-Sistani, may his shade be extended, had issued something about ta'ziah, but before that he had said that ta'ziah is permissible, and I read this in a book "Why Ta'ziah?" by Shaykh al-Muhtadi al-Bahrani. Is this correct or not?

Answer: His Eminence Sayyid al-Sistani "may his abundant shade be extended" is neutral in the fatwa regarding the issue of ta'ziah.

- Office of Sayyid al-Sistani in Najaf al-Ashraf - Answers to Religious Questions

Here is the summary of Ayatollah Sistani's fatwa:

Sayyid Sistani says that he has repeatedly emphasized, including in front of various groups of visitors, that - out of consideration for certain interests - he has not expressed any opinion on ta'ziah (self-flagellation), neither permitting it nor prohibiting it. Therefore, whatever opinion is attributed to him, whether permitting or prohibiting it, does not represent his position.

So the believers have seen that the eminent Marja' Sayyid Sistani has not issued any fatwa on whether ta'ziah (bloody mourning) is haram (prohibited) or halal (permissible), but has chosen to remain silent. Therefore, those who are attributing any opinion to him on social media, such as that Ayatollah Sistani has declared qamah (striking with swords) and zanjeer zani (self-flagellation) to be haram, is completely false and a malicious conspiracy to mislead the believers.

Ayatollah Sistani has even distanced himself from the video in which Shaykh al-Muhtadi al-Bahrani claims that Sayyid Sistani considers ta'ziah to be haram. This is evident from the fatwa mentioned above.

Now, the question remains, if Sayyid Sistani has chosen to remain silent on this issue, then what should his followers do regarding the matter of qamah and zanjeer zani?

The very simple and easy answer to this is that they can refer to another more knowledgeable mujtahid who is more learned than Ayatollah Sistani. The office of Sayyid Sistani has also provided the answer to this:

Question: What is Sayyid al-Sistani's fatwa on ta'ziah?

Answer: His Eminence Sayyid al-Sistani (may his shade be extended) has not clarified or expressed his opinion on this issue. You can refer to other source scholars, while observing the most knowledgeable.

So the objection that - bloody mourning is absolutely prohibited by every mujtahid - has been comprehensively answered.

Now, we move on to the next objection, that the Supreme Leader Ayatollah Khamenei (may Allah protect him) is the Wali al-Faqih (Guardian Jurist), so it is obligatory for every mujtahid's follower to follow his command.

First, it must be reiterated that the Supreme Leader has indeed declared bloody mourning rituals to be haram (prohibited), and his followers are obliged to

refrain from performing these bloody mourning practices in accordance with their mujtahid's fatwa.

However, the claim that since the Supreme Leader is the Wali al-Faqih, and if the Wali al-Faqih issues a command, i.e. declaring bloody mourning to be haram, then this applies to the followers of every mujtahid, is completely wrong. According to Ayatollah Sistani, the command of the Wali al-Faqih is only binding in matters where the system of the society is dependent upon it, such as defense, etc. Matters like qamah (striking with swords) and zanjeer zani (self-flagellation) are not among those where the social system is dependent, and opposition to them does not lead to societal chaos.

Refer to Ayatollah Sistani's fatwa:

Question: Is it obligatory to obey the Wali al-Faqih? And what is meant by the system of society?

Answer: The ruling of the qualified jurist accepted by the generality of the believers is binding in all that upon which the system of society depends, and by this is meant the laws that are necessary for establishing the system and preventing disruption.

Now, also observe the fatwa of the eminent mujtahid whom the late Grand Ayatollah Khomeini had titled as "the Sun of Scholars", i.e. the late Sayyid Khu'i, as he too did not support the view of following the fatwa of the Wali al-Faqih in this matter.

Ayatollah al-Uzma Sayyid Khu'i states:

"There is no proof for the enforcement of the ruler's command in other than the cases of litigation."

- At-Tanqih fi Sharh al-'Urwat al-Wuthqa, Kitab al-Ijtihad wat-Taqlid, p. 394

Ayatollah al-Uzma Shaykh Jawad Tabrizi also does not subscribe to the view of following the command of the Wali al-Faqih (Guardian Jurist) in this matter. Observe his fatwa:

Question: Is it obligatory to execute the Wali's (Ruler's) ruling on all Muslims, even on those who do not follow the Ruler?

Answer: In the Name of Allah the Exalted, the duty-bound person in this matter, as in other matters, is to refer to his own qualified Marja' (source of emulation).

- Al-Anwar al-Ilahiyyah, on Doctrinal Issues, Ayatollah al-Uzma Mirza Jawad Tabrizi

The perfected gnostic, the late Ayatollah Behjat, also does not subscribe to the view of following the Wali al-Faqih's command in this matter.

Ayatollah al-Uzma Behjat

Question: Is acting upon the ruling or fatwa of the Wali al-Amr (Ruler) of the Muslims obligatory on those who do not follow him, and if his view conflicts with the view of the most learned Mujtahid, which one takes precedence?

Answer: The follower must refer to the fatwa of his own Marja' and ask him about specific matters.

- Istiftā'āt Āyatullāh al-'Uẓmā Behjat, Vol. 1, p. 36, Q. 105

Ayatollah al-Uzma Shaykh Hafiz Bashir al-Najafi is also not of the view that the Wali al-Faqih's authority extends over another Faqih (Jurist).

In summary, Ayatollah al-Uzma Sayyid al-Hakīm, Ayatollah al-Uzma Sayyid Sadiq al-Ruhani, Ayatollah al-Uzma Shaykh Fayyad, and Ayatollah al-Uzma Shaykh al-Madani al-Tabrizi also hold the same view.

So the objection that since the Supreme Leader has issued a fatwa declaring bloody mourning to be haram, it is obligatory for every mujtahid's follower to accept it, has also been comprehensively answered.

If the objection is that no Marja' (source of emulation) has promoted bloody mourning rituals, then the readers may now present the references where the great Maraji' have held these rituals in their own homes, not only encouraging bloody mourning processions but also financially supporting the mourners to purchase swords and other equipment.

Believers should refer to the book "Barrasi Piramon-e Mawakib-e Husayniyyah" by Ayatollah Mirza 'Abd al-Razzaq Hā'iri Isfahāni and the book "Aza-dari Sunnati-ye Shi'ian" by Ayatollah Sayyid Husayn Mu'tamadi Kāshāni, in which they have compiled all these incidents of the great Maraji' hosting these rituals in their own homes.

For example:

**Qamah (striking with swords) was held in the house of the great Mirza Shirazi, and the funds for the shrouds of the self-flagellators were provided by that deceased [Mirza Shirazi].**

It is noteworthy that the late Mirza 'Abd al-Razzaq, as he mentioned in his book, was present in the Iraqi seminaries around the year 1300 AH, and thus was fully aware of the mourning practices of that era.

Similarly, the late esteemed scholar Ayatollah Shaykh 'Abdullah Subayti 'Amili in his book "Ranna al-Asa" on page 44 narrates from the late Ayatollah Mirza 'Ali Shirazi, the eldest son of the late Ayatollah al-Uzma Mirza Shirazi, that his father used to provide the funds for the shrouds of the self-flagellators every year.

Mirza 'Abd al-Razzaq Muhaddith also narrates in the same source on page 43 that the processions of self-flagellation would come to the houses of the late Sharbiyani, the late Mamaqani, Sayyid 'Ali Bahr al-'Ulum, Mirza Habib Allah Rash ti, and Sayyid Muhammad Bahr al-'Ulum, and in some of these houses, like the residence of Sayyid Muhammad Bahr al-'Ulum, they would strike themselves with swords.

Qamah (striking with swords) at the residence of the esteemed scholar Bahr al-'Ulum and receiving shrouds as gifts from the scholars of the Bahr al-'Ulum household:

The esteemed scholar Ayatollah Sayyid Husayn Mu'tamadi Kashani in his book "Aza-dari Sunnati-ye Shi'iyān", volume 2, page 685, in a section titled "The Processions of Self-Flagellators of Najaf Going to the Residence of the Esteemed Scholar Bahr al-'Ulum on Ashura", narrates that:

The custom of the self-flagellation processions of Najaf is that on the morning of Ashura, they go to the Husayniyyah of the esteemed scholar Sayyid Bahr al-'Ulum, may Allah be pleased with him, and there they wear the shrouds that the scholars of the Bahr al-'Ulum household gift to them, and then commence the self-flagellation. This has been the practice since the time of the esteemed scholar Sayyid Mahdi Bahr al-'Ulum, who used to go there and wear the shroud and strike himself.

And on page 699, he narrates that:

The custom and practice of the scholars of the Bahr al-'Uloom household gifting shrouds was established during the time of the esteemed scholar Sayyid Mahdi Bahr al-'Uloom, may Allah be pleased with him, and his successors have continued this tradition generation after generation, preserving the past custom.

**Qamah (striking with swords) at the residence of Ayatollah al-Uzma Shaykh Muhammad Taha Najafi:**

The late Ayatollah al-Uzma Al Muzaffar in his book "Nasrat al-Mazlum" has stated that:

During the era of the ascetic scholar, Shaykh Muhammad Taha Najafi, whose words were authoritative in Najaf and indeed throughout Iraq, he would witness all these mourning rituals but did not prohibit them, and all the processions, including the self-flagellation groups, would enter his house, and he did not even utter a word to prevent it.

**Qamah (striking with swords) at the residence of Sayyid Muhammad Bahr al-'Uloom:**

The late Ayatollah al-Uzma Al Muzaffar in his book "Nasrat al-Mazlum" has stated that: The erudite scholar Sayyid Muhammad Bahr al-'Uloom would hold mourning ceremonies in his house, in which the people of knowledge would participate, and the ta'ziah (mourning) rituals would also be performed, and the self-flagellation groups would strike themselves with swords in his residence.

**Qamah (striking with swords) at the residence of Ayatollah al-Uzma Shaykh Muhammad Jawad al-Balaghi:**

The late Ayatollah al-Uzma Al Muzaffar in his book "Nasrat al-Mazlum" has stated that: On the day of Ashura, the ta'ziah (mourning) rituals would be held in the house of the late al-Balaghi, and then the people, including the self-flagellation groups, would come out in public, and the funds for the shrouds of the self-flagellators would be taken from him.

**Qamah (striking with swords) at the house of the household of knowledge and virtue, the household of the Al-Naraqi family:**

The Al-Naraqi family and the great scholars of this household are well-known to almost everyone. One of their distinctive features was the Husayni mourning and



the establishment of various mourning ceremonies in their household. As you will read below, the self-flagellation of the people was also held in the residences of these great Maraji':

In the first volume of the book "Aza-dari Sunnati-ye Shi'iyān" on page 729, it is mentioned that:

From the first of Muharram until the eleventh, when the majlis of recitation of elegies by the Naraqi scholars in the Tahir and Mansur neighborhoods of Kashan continued, many Husayni processions, such as the water-bearers, the chest-beaters, the chain-strikers, the sword-strikers, and the itinerant ta'ziyah performers, would participate in the majlis of recitation of elegies by the Naraqi scholars each day they went out for mourning, and they were respected by the esteemed scholars of this household.

In short, the great Maraji' of the Shi'a world, such as Ayatollah al-Uzma Naraqi, Ayatollah al-Uzma Sayyid Bahr al-'Ulum, Ayatollah al-Uzma Shaykh Muhammad Jawad al-Balaghi, Ayatollah al-Uzma Shaykh Muhammad Taha Najafi, and Ayatollah al-Uzma Mirza Shirazi, have all patronized and encouraged the practice of qamah (striking with swords) in their own homes.

So this objection that the mujtahids have never promoted it has also been invalidated.

I apologize to the believers that the writing has become so lengthy, but presenting the evidence was necessary. Please believe that I have intentionally skipped over many references, such as the claim that ta'ziyah is a religious innovation, etc.

Now let's quickly address the next objection that the believers use as their final weapon to attack the Husayni rites - that bloody mourning is an obstacle in worship because blood is impure and one cannot pray with blood on one's clothes.

For this, the references from the Maraji' are sufficient, and there is no need for a lengthy preface. However, I feel it is necessary to explain one point - whoever raises this objection against bloody mourning is unwittingly testifying that they are ignorant of the basics of jurisprudential issues and have not even read the Risalah (book of rulings) of the mujtahid they are following.

Respected believers, if you refer to any mujtahid's Risalah and look at the issues of wounds and bleeding, you will immediately realize the fallacy of this objection.

the key points from Ayatollah Khamenei's rulings:

Issue 63: In four situations, even if the body or clothes of the person performing the prayer are impure, the prayer is still valid.

**First situation: Blood from a wound, injury, or boil.**

Issue 64: If there is blood from a wound, injury, or boil on the body or clothes of the person performing the prayer, and washing the body or changing the clothes is difficult or causes hardship for most people or the person themselves, then they can pray with that blood until the wound, injury, or boil heals. Similarly, the pus oozing from a wound and the medicine applied to a wound also become impure, but the same ruling applies.

Issue 65: Blood from a minor and quickly healing wound, which is easy to wash, does not have this ruling, and praying with it invalidates the prayer.

Issue 66: If the part of the body or clothes that is normally soiled by the moisture of a wound becomes impure due to that moisture, there is no problem in praying with it. But if a part of the body or clothes away from the wound becomes impure due to the wound's moisture, then praying with it invalidates the prayer.

Issue 67: If there are multiple wounds on the body that are close to each other such that they are considered one wound, then there is no problem in praying with the blood of all of them until they all heal. But if they are so far apart that each is considered a separate wound, then the part of the body or clothes where the healed wound was must be purified for prayer.

Issue 68: Whenever there is certainty that the blood on the body or clothes is the type with which prayer is valid, such as blood from a wound, injury, or boil, then even if it is later found that it was the type of blood with which prayer is invalid, the prayer is still valid.

<https://www-leader-ir/ur/book/229?sn=31078>

Now let's conclude by also presenting the fatwa of Ayatollah Sistani on this matter:

### I Have a Call to Proclaim Truth

Situations where it is not necessary for the body or clothes of the person performing the prayer to be pure: Blood from a wound or boil.

<https://www.sistani.org/urdu/book/26352/4310/>

So, my dear believers, the attempt to provide a comprehensive response to the objections raised by the so-called "traditional" individuals against ta'ziyah (self-flagellation) has been completed.

In conclusion, I will repeat the point I have mentioned multiple times in the text:

The bloody mourning ritual, which is called ta'ziyah, is a purely jurisprudential issue, and every person is bound by the fatwa of their own mujtahid. For God's sake, understand the conspiracy and do not present the scene of mutual fighting on any platform, nor insult any jurist. And whoever provides support for it, understand that they are an enemy of mourning as well as an opponent of the mujtahids!

Peace be upon you,

The mourner of Imam Husayn (as),

AbuAbdullah

### Closing Words by Author

In the name of Allah, the Most Gracious, the Most Merciful.

I beseech Allah, the Most Merciful, and the Ahlulbayt (peace be upon them), the luminaries of guidance, to accept this humble effort. May this book serve as a means of enlightenment and guidance for all those who seek truth and understanding, for the pleasure of Allah and the honor of the Ahl al-Bayt.

The dust beneath the feet of the lovers of Ahlulbayt (as),

**Syed Abu Abdullah Zaidi**